

THE
NATIONAL
QUARTERLY REVIEW.

EDITED BY

EDWARD I. SEARS, LL.D.

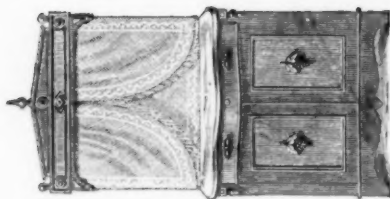
Pulchrum est bene facere reipublicæ, etiam bene dicere haud absurdum est.

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NEW YORK :
EDWARD I. SEARS, EDITOR AND PROPRIETOR,
658 BROADWAY.

GENERAL AGENTS:
NEW YORK : AMERICAN NEWS CO., 121 NASSAU STREET. PHILADELPHIA : JAMES
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ALEXI, 19 RUE DU MAIL.

1871.



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WHITTEMORE'S
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(PATENTED SEPTEMBER, 1870.)

Designed to protect walls from the spattering of water while washing. It not only serves as a complete protection to the wall, but makes the washstand

A Beautiful Article of Furniture.

Attached to the Cornice are two arms swinging on a pivot, to which may be added a Lambrequin of either Muslin, Rep, or Lace; or the arms can be swung out and used as a TOWEL RACK.

Elegant designs in Walnut and Ash, with mottled wood ornaments, hung with rich Lace Curtains

Of Elaborate Patterns, - - - - - \$3 00
Same, without Curtains, - - - - - 2 00

Sent to any part of the country on receipt of amount, or shipped C. O. D. All orders addressed to

LORD & TAYLOR,
SOLE AGENTS,
Corner Broadway and 20th Street.

LADIES' AND CHILDREN'S
OUTFITTING DEPARTMENT.

Infant's Wardrobe "A" for \$75.

2 Flannel Bands.....	a	\$	37 1/2	\$0 75
2 Barrow Coats.....	a	2 00	4 00	
2 Flannel Skirts.....	a	3 00	6 00	
6 Linen Shirts.....	a	1 25	7 50	
4 Night Dresses.....	a	2 50	10 00	
4 Slips.....	a	3 00	12 00	
2 Day Dresses.....	a	5 00	10 00	
1 Robe.....			8 00	
1 Basket, furnished.....			5 00	
6 pairs Socks.....	a	\$0 62 1/2	3 75	
2 Cambric Skirts.....	a	1 75	3 50	
2 " Tucked.....	a	2 25	4 50	
				\$75 00

Lady's Trousseau "A" for \$150.

3 Muslin Chemises.....	a	\$2 00	\$6 00
3 Linen ".....	a	5 00	15 00
3 Pairs Muslin Drawers.....	a	2 00	6 00
3 " Linen ".....	a	3 00	9 00
3 Plain Cotton Skirts.....	a	2 50	7 50
3 Tucked ".....	a	3 50	10 50
3 Muslin Night Dresses.....	a	4 00	12 00
3 Tucked Cambric ".....	a	6 00	18 00
3 Emb'd " " t'ckd yk's.....	a	8 00	24 00
2 Flannel Skirts.....	a	6 00	12 00
2 Corset Covers.....	a	3 50	7 00
2 Dressing Sacques.....	a	4 00	8 00
1 Delaine Robe de Chambre.....			15 00

\$150 00

The whole or any single article of either of the above outfits may be had upon application, or will be sent C. O. D. by Express. Every article is made in the best manner, and from the best materials.

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PUBLISHED BY

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Martindale's Primary Speller.

Martindale's Complete Speller.

Smith's English Grammar.

Scholar's Companion.

Stockhardt's Chemistry.

Tenney's Geology (New Edition).

Teachers and Boards of Education are respectfully invited to address the Publishers for further information regarding these Books, all of which are eminently suitable for the School Room.

PHŒNIX MUTUAL Life Insurance Company, HARTFORD, CONN.

JANUARY 1, 1871.

ASSETS,	\$6,000,056 61
SURPLUS over Liabilities,	1,761,147 19
INCOME, 1870,	2,827,638 16
NUMBER of Policies—1870, issued,	9,065
Amount insured thereby,	19,466,761 00
NUMBER of Policies in force,	24,576
Amount insured thereby,	56,617,647 00
DIVIDENDS paid, 1870,	498,751 14
LOSSES by death—paid 1870,	500,466 11

Since the commencement of its business the Company has issued Policies upon more than

43,000 LIVES,

and it has paid in *LOSSES* nearly

ONE AND A QUARTER MILLION DOLLARS

to the families of those who have deceased while members of the Company.

The progress of the Company, for the last five years, has been as follows:

ASSETS AT END OF YEAR.		SURPLUS AT END OF YEAR.	
1865.....	\$903,284 71	1865.....	\$481,541 41
1866.....	1,437,314 95	1866.....	585,917 51
1867.....	2,318,344 29	1867.....	819,315 23
1868.....	3,664,060 18	1868.....	1,332,199 68
1869.....	5,061,973 50	1869.....	1,868,904 50

Within the past five years the Assets of the Company have increased more than **FOUR AND A HALF MILLION DOLLARS**, notwithstanding over **HALF A MILLION DOLLARS** have been returned to Policy-holders in Dividends, and over **THREE QUARTERS OF A MILLION DOLLARS** paid for Losses by death during that period.

As evidence of the special care taken by the Company in the selection of risks, it may be mentioned, that its ratio of Losses paid to amount at risk is smaller than that of any other Company of equal age.

TABLE of COMPARISONS of the BUSINESS of the YEARS 1867, 1868, and 1869.

Number of Policies issued in 1867.....	5,811
" " " 1868.....	8,229
" " " 1869.....	8,623
Increase of 1868 over 1867—42 per cent.	
" " 1869 over 1867—48 " "	
—:O:—	
Income in 1867.....	\$2,179,044 28
" 1868.....	1,930,833 54
" 1869.....	1,432,779 00
Increase of 1868 over 1867—64 per cent.	
" " 1869 over 1867—106 " "	

J. F. BURNS, Secretary.

E. FESSENDEN,
President.

MANHATTAN COLLEGE,

(CHRISTIAN BROTHERS.)

NEW YORK CITY.

This Institution, incorporated and empowered to confer Degrees by the Regents of the University of the State of New York, offers many advantages to further the moral, intellectual, and physical development of students. The situation of the College is not surpassed in landscape beauty, or salubrity, by that of any similar institution in the country. It occupies an elevated position on the east bank of the Hudson, about eight miles from the City Hall.

TERMS.

Board, Washing, and Tuition, per Session of ten months,	\$300
Entrance Fee,.....	10
Graduation Fee,.....	10
Vacation at College,.....	40

German, Spanish, Drawing, Music, and use of apparatus in the study of Chemistry and Natural Philosophy, charged extra. School books at current prices.

No student received for a shorter period than one term of five months. No deductions made when withdrawn during the term. The pocket-money of the student is deposited with the treasurer.

Payment of half session of five months in advance.

The sessions commence on the first Monday in September, and end about the 3d of July.

A public examination of the students is held at the end of the session, and gentlemen are invited to examine them then, and also during the class hours of term time.

FOR PARTICULARS SEE CATALOGUE.

PHYSICIAN'S FEE, \$10

KNICKERBOCKER Life Insurance Company

OF THE

CITY OF NEW YORK.

Principal Office, 161 Broadway.

ERASTUS LYMAN,

GEORGE F. SNIFFEN,

PRESIDENT.

SECRETARY.

Assets January 1st, 1870, - . - - \$6,680,966

Income in 1869, - . - - 5,041,924

Dividends paid in 1869, - . - - \$513,410

Total Policies in force, - . - - 22,078

Total Amount Insured, - . - - \$68,569,267

Amount paid to Widows and Orphans

of deceased members in 1869, - . - - \$813,280

EVERY DESIRABLE FORM OF POLICY

Issued from \$1,000 to \$25,000 on a single life.

BRANCH OFFICES.

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H. LASSING, MANAGER.

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French and English Protestant School,
FOR YOUNG LADIES,
No. 111 East Thirty-Sixth Street,
WILL REOPEN ON
TUESDAY, SEPTEMBER 21st.

The course of instruction is extensive and systematic, and designed
to combine a

Thorough English Education

WITH THE

Practical knowledge of the French and other Modern Languages.

SPECIAL ATTENTION IS ALSO GIVEN TO

DRAWING AND PAINTING;

AND THE

MUSICAL DEPARTMENT,

under the care of

PROFESSORS S. B. MILLS AND F. L. RITTER,

Offers peculiar advantages to those who wish to make music a special study.

Lectures on the NATURAL SCIENCES, HISTORY, &c., are delivered weekly
by eminent Professors.

A limited number of young ladies will be received in the family, and
welcomed to share in all the comforts and privileges of a pleasant home.

NEW ENGLAND MUTUAL LIFE INSURANCE CO. OF BOSTON.

Branch Office, 110 Broadway, New York

Directors in Boston.

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MARSHALL P. WILDER,
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HOMER BARTLETT,
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JAMES STURGIS,
W. W. TUCKER,
BENJ. F. STEVENS.

BENJAMIN F. STEVENS,

President.

JOSEPH M. GIBBENS,

Secretary.

Accumulation - - - - \$9,000,000

Distribution of Surplus in 26 yrs. \$4,000,000

Losses paid in 27 years, \$1,200,000.

Policies of all descriptions are issued by this Company.

Distributions of Surplus are to be made annually, and payable as
the premiums fall due.

Printed documents pertaining to the subject, together with the report
of the Company for the past year, and tables of premiums, supplied
gratis, or forwarded free of expense, by addressing,

SAMUEL S. STEVENS,

AGENT AND ATTORNEY FOR THE COMPANY,

No. 110 BROADWAY,

Cor. Pine Street,

NEW YORK

PROSPECTUS.

Academy of the Sacred Heart, NEW YORK.

THE ACADEMY is located near the Central Park, in the vicinities of Harlem and Manhattanville. The site is elevated, healthy, and beautiful. The grounds for recreation and promenade are neat and spacious, surrounded by shrubbery, and pleasantly shaded by forest and grove trees.

This Institution, in its plan of education, unites every advantage that can be derived from a punctual and conscientious care bestowed on the pupils in every branch of science becoming their sex. Propriety of deportment, politeness, personal neatness, and the principles of morality are objects of unceasing assiduity. The health of the pupils is the object of constant solicitude, and in sickness they are attended with maternal tenderness.

Difference of Religion is no obstacle to the admission of young ladies, provided they be willing to conform to the general regulations of the school.

The knowledge of religion and its duties being the primary object of a good education, it is treated with the attention due so important a matter, and enters as the basis into the plan of studies followed in every class and department of the school.

TERMS.

Board and Tuition per annum, payable half-yearly in advances.....	\$300 00
Postage, Books, Stationery, Washing, are charged to the parents.....	
Use of Library per year	2 00
Physician's Fees.....	5 00
Each pupil will pay on entrance, for use of bed, etc.....	5 00

The usual extra charges are made for instruction in the Spanish, Italian, German, etc., Languages, Music on the Piano, Harp, Guitar, and Organ; for Drawing and Painting, Oil Painting, etc., at Professors' charges.

The French Language being universally spoken in the Institution forms no extra charge.

GENERAL REGULATIONS.

The annual vacation commences the first week of July, and scholastic duties are resumed the first Wednesday of September.

There will be an extra charge of \$60 for pupils remaining during the vacation.

Besides the uniform dresses, which differ according to the season, each pupil should be provided with six regular changes of linen, six table napkins, two pairs of blankets, three pairs of sheets, one counterpane, six pillow cases, six towels, etc., etc., one white and one black plain bobbinet veil, two silver spoons and goblet, knife and fork, work-box, dressing-box, combs, brushes, etc., etc.

Parents residing at a distance will furnish sufficient funds to purchase such articles as may be necessary during the six months. Pupils are received at any time of the year.

For further particulars, if required, apply to the Lady Superior.

THE
MANHATTAN
 LIFE INSURANCE COMPANY
 OF NEW YORK,

Nos. 156 and 158 Broadway.

No experiment, but an Established Institution.

ORGANIZED A.D. 1850.

The report for 1870, made from the sworn statements for the year 1870, now being prepared for the New York Insurance Department, can be procured at the office of the Company. Insurers are informed that the elaborate statement for the last year (1869), now published by that department, and the statement published by the Massachusetts Insurance Department, can be seen at any time at the office, and at the principal agencies of this Company.

The report shows a very favorable condition of affairs; over \$530,000 have been paid for claims by death, of which—

82 were paid to widows, insuring.....	\$296,420
11 were paid to orphans, insuring.....	39,119
29 were paid to the estate of insurers.....	97,937
3 were paid to Self-Endowments.....	1,793
10 were paid to assignees, insuring.....	51,895
20 had been in force less than two years, insuring.....	59,700
11 were the result of accidents, assuring.....	42,000

Over \$600,000 was returned to insurers in the shape of Dividends and purchase of policies.

The ratio of expenses to receipts was only about 12 per cent. of the income.

The interest account alone is over 65 per cent. more than the total expenses.

HENRY STOKES, President.

C. Y. WEMPLE, Vice President.

J. L. HALSEY, Secretary.

MR. VAN NORMAN'S ENGLISH AND FRENCH Family and Day School FOR YOUNG LADIES,

26 East Fifty-first Street, New York.

—:O:—

The School Year extends from the fourth Thursday in September to the third Wednesday in June. The best facilities are afforded for the acquisition of the Modern Languages and Music. The French Language is spoken in the family. Reference is made to the following gentlemen, whose daughters have been educated in the School:

Mr. JOHN F. BUTTERWORTH, New York.	Rev. CHARLES F. DEEMS, D. D., New York.
Mr. GEORGE F. CLARK, do.	C. R. DISOSWAY, Esq., do.
Mr. EFFINGHAM COCK, do.	Rev. EDWIN F. HATFIELD, D. D., do.
Capt. JOSEPH J. COMSTOCK, do.	Hon. HENRY J. RAYMOND, do.
Mr. JOHN B. DICKINSON, do.	Rev. ABEL STEVENS, LL. D., do.
Rev. CYRUS D. FOSS, do.	Mr. JAMES BEATTY, do.
Rev. H. S. POSTER, P. D., do.	Rev. JOHN M. STEVENSON, D. D., do.
Rev. GEORGE S. HARE, D. D., do.	Judge SIDNEY HUBBELL, Davenport, Iowa.
Mr. CHARLES G. HARMER, do.	Mrs. AARON HEALY, Brooklyn, N. Y.
Mr. CHARLES G. JUDSON, do.	Col. A. D. HOPE, Somerville, N. J.
Mr. WILLIAM LECONY, do.	GEO. P. NELSON, Esq., Scarsdale, N. Y.
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Mr. THEODORE McNAMEE, do.	Mr. EDWARD F. STEWART, Easton, Pa.
Mr. SAMUEL PERRY, do.	Mr. OSCAR F. AVERY, Chicago.
ALFRED S. PURDY, M. D., do.	Hon. JAMES BISHOP, New Brunswick, N. J.
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Mr. BENJAMIN J. BRADLEY, Lyons, N. Y.	Mr. ORINGTON LUNT, Chicago.
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WILLIAM BURKITT, M. D., Keokuk, Iowa.	Mr. HENRY MILLER, Sacramento, Cal.
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Mr. H. H. HATHORN, Saratoga Sp'gs, N. Y.	Rev. ASA D. SMITH, D. D., Pres. of Dartmouth Col.
Mr. C. C. NORTH, Sing-sing, N. Y.	Rev. BISHOP THOMPSON, D. D., Chicago.
Judge MONCRIEFF, New York.	Hon. MOSES MACDONALD, Portland, Me.
Rev. WM. G. T. SHEDD, D. D., New York.	
Rev. J. RALSTON SMITH, D. D., New York.	
Rev. JOHN GRAEF BARTON, Professor in College of New York.	
Ans. CLINTON B. FISK, St. Louis, Mo.	

For full information, see Circular, for which address as above.

Rev. D. C. Van Norman, LL.D.,

Principal.

HUGH B. JACKSON, GROCER,

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WINES, TEAS, GROCERIES, FRUITS,

Sauces, Condiments,

TABLE & HOUSEHOLD ARTICLES

ETC., ETC., ETC.,

**192 Fifth Ave., Madison Square,
NEW YORK.**

Families may always rely on getting at our store the best Goods in our line the American market affords, at reasonable prices.

Goods Delivered free in any part of the City.

**ORDERS FROM ALL PARTS OF THE COUNTRY
PROMPTLY ATTENDED TO.**

Our facilities for importation are such that we can afford to sell the best Wines, Brandies, Teas, Fruits, &c., &c., at the lowest rates they can be procured in the country.

COLLEGE

OF THE

Christian Brothers,

ST. LOUIS, MO., 1868.

This Literary Institution possesses all the advantages of an agreeable and healthy location, easy of access, being situated on a rising ground a little south-west of the Pacific Railroad terminus in the city of St. Louis, Missouri. It was founded in 1851 by the Brothers of the Christian Schools, incorporated in 1855 by the State Legislature, and empowered to confer degrees and academical honors. However favorable the auspices under which it commenced its literary career, its progress since has surpassed all anticipation. Growing equally in public confidence and in the number of students, it has gone on extending its reputation. Repeated additions have been made to the original buildings. The number of students received within the last year amounted to more than 600, and many applicants were refused admission for want of room.

Every possible attention is paid to whatever can contribute to the health and happiness of its inmates—ventilation, cleanliness, spacious halls, dormitories, refectory, recreation halls for cold or damp weather, etc., etc.

The various arts and sciences usually taught in colleges find here an appropriate place in a system of education established by experience, conducted on the most approved plan, and with a devotedness commensurate with the greatness of the work engaged in. By reason of the great number of classes, a thorough gradation for all capacities and acquirements has been attained, and the frequent examinations and promotions beget emulation, the soul of advancement, making labor a pleasure and success certainty.

The course of instruction pursued in the Academy is divided into three departments: the primary, the intermediate, and the collegiate. There is, besides, an exclusively commercial course, offering rare advantages to young gentlemen who intend to make business their profession. It is divided into three classes, in which the chief place is given to instruction in Book-keeping, Arithmetic, Geography and History, Business Forms and Correspondence, Epistolary Composition, Penmanship, etc., with Lectures on Commercial Law, Political Economy, etc. Diplomas can be obtained in the Commercial Department by such as merit that distinction.

The session commences on the last Monday in August and ends about the 3d of July, with an annual public examination and distribution of premiums, and the conferring of degrees and academical honors.

On the completion of the course the degree of A. B. is conferred upon such students as, on examination, are found worthy of that distinction. The degree of A. M. can be obtained by graduates of the first degree after two years devoted to some scientific or literary pursuit, their moral character remaining unexceptionable.

The government is a union of mildness and firmness, energy and kindness, a blending of paternal solicitude with fraternal sympathy; the results of which are contentment, good order, and happiness. The morals and general deportment of the students are constantly watched over; Brothers preside at their recreations, and their comfort and personal habits receive every attention.

TERMS.

Entrance Fee.....	\$8 00
Board and Tuition, per session.....	250 00
Washing.....	30 00
Physician's Fee.....	8 00
For Half-Boarders.....	100 00
For Day Scholars.....	60 00
In the Senior Class.....	40 00
Vacation at the Institution.....	40 00

Music, drawing, and the use of apparatus in the study of Chemistry and Natural Philosophy form extra charges.

N.B.—Payments semi-annually and invariably in advance.

No deduction for absence, except in case of protracted illness or dismissal.

. No extra charges for the study of the German, French, and Spanish languages.

CORPORATION NOTICE.

*For the Redemption of Lands and Tenements Sold for Taxes
and Regular Rents of Croton Water.*

Public notice is hereby given that the lands and tenements in the city of New York, described in a list published in the New York Herald of March 11, 1871, and which may be seen any day at the office of the undersigned, were sold at public auction, by the Clerk of Arrears of said city, on the 4th, 5th, 6th, 8th, 9th, 10th, 11th, 12th, and 15th days of November, 1869, and for the respective term of years mentioned in the following list, in default of the payment of the taxes for the years 1864 and 1865, and regular rents of Croton water for 1863 and 1864.

And notice is hereby further given, that unless the several lands and tenements sold be redeemed by the persons respectively claiming title to the same, or some other persons, on or before the expiration of two years from the date of the respective sales of the said lands and tenements, as hereinafter particularly mentioned, which will be on the 4th, 5th, 6th, 8th, 9th, 10th, 11th, 12th, and 15th days of November, 1871, by paying to the Clerk of Arrears for said city, for the use of the purchaser of said lands and tenements sold, their executors, administrators, or assigns, the respective sums of money for which said lands and tenements were sold, together with interest thereon at the rate of fourteen per cent. per annum, from the respective days of sale, the Mayor, Aldermen, and Commonalty of the said city will execute to the respective purchasers, their executors, administrators, or assigns, a lease, under the common seal of the said city, of the lands and tenements so sold for such terms of years as the same were respectively sold.

DEPARTMENT OF FINANCE, BUREAU OF ARREARS, COMPTROLLER'S OFFICE, NEW YORK, March 7, 1871.

By order of R. B. CONNOLLY, Comptroller.

A. S. CADY, *Clerk of Arrears.*

Rutgers Female College,

487, 489 & 491 Fifth Avenue,

NEW YORK CITY.

—:—

THIS INSTITUTION, which has enjoyed a high and wide reputation ever since its foundation in 1838, has now received from the Legislature of the State of New York a regular College Charter. The aim and purpose of the President and Trustees will now be to raise the standard of Ladies' education, and to afford the best facilities for acquiring a thorough and complete training, not only in those studies and accomplishments which are generally comprised in female education, but also in the classics and physical sciences; in short, to bring the course of study as nearly as possible to the level of that of our young men's colleges.

With this view, provision has been made for the pursuit of the Greek, Latin, German, and French Languages. The classical course is made optional after the close of the Sophomore year, so that pupils desirous of pursuing more fully other branches, either in modern languages or natural science, may have the opportunity of doing so.

The fine arts form a separate and independent department of study, under the personal charge of Mr. F. B. CARPENTER, and the supervision of Mr. HUNTINGTON, President of the National Academy of Design. Drawing in outline forms part of the regular course, but painting in oil or water-colors is not included, and is to be prosecuted by special studies.

Physiology, and several allied branches, are to be formed into the Department of Home Philosophy, the aim of which shall be to teach, on the widest scale possible in such institution, the applications of science to the conduct of every-day life.

In conformity with the plan in the OLD RUTGERS INSTITUTE, the COLLEGE will still maintain an Academic and a Preparatory School, at which children and young girls may study under the same system and influences as those of the COLLEGE itself.

The Terms in the Preparatory Department are \$100 per year; in the Academic, \$150, and in the College, \$200, with the exception of the Senior year, when the expenses of graduation are added to the annual rate, so as to make it \$250.

For further information, application may be made in person or by letter to

HENRY M. PIERCE, LL. D.,

PRESIDENT.

Department of Taxes and Assessments,

No. 32 CHAMBERS ST.,

NEW YORK.

January 2, 1871

NOTICE IS HEREBY GIVEN, that the

ASSESSMENT ROLLS

of the Real and Personal Estate of the City and County of New York, for the year 1871, will be open for inspection and revision on and after

MONDAY, JANUARY 9, 1871,

and will remain open until the 30th of April, 1871, inclusive, for the

CORRECTION OF ERRORS AND EQUALIZATION OF THE ASSESSMENTS

of the aforesaid

REAL AND PERSONAL ESTATE OF THE CITY AND COUNTY OF NEW YORK.

All persons believing themselves aggrieved must make application to the Commissioners during the period above-mentioned, in order to obtain the relief provided by law.

GEO. H. ANDREWS,
THOS. J. CREAMER,
WM. H. KING,
NATHANIEL SANDS,

Commissioners of Taxes and Assessments.

NATIONAL QUARTERLY REVIEW.

EXTRACTS FROM LEADING JOURNALS,

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- ART. I.—1. *History and Doctrine of Buddhism in Ceylon.* By EDWARD UPHAM. London. 1829.
2. *Tree and Serpent Worship ; or, Illustrations of Mythology and Art in India.* By JAMES FERGUSSON, Esq., F.R.S., M.R.A.S. London. 1868.
3. *Le Beuddha et sa Religion.* Par J. BARTHÉLEMY SAINT-HILAIRE, membre de l'Institut. Paris. 1862.
4. *Mélanges Asiatiques, en choix des morceaux antiques et de mémoires relatifs aux religions, aux sciences, à l'histoire, et à la géographie des nations Orientales.* Par M. ABEL RÉMUSAT. 2 vols. Paris. 1825.
5. *Die Religion des Buddha und ihre Entstehung.* Von CARL FRIEDRICH KOEPPEN. (*The Religion of the Buddhists and its Origin.* By CHARLES FREDRICK KOEPPEN.) Berlin. 1857.
6. *The Mahāwanso.* Translated by the Hon. G. TURNOUR. Ceylon. 1837.
7. *Die Larnaische Hierarchie und Kirche.* (*The Larnaisch Hierarchy and Church.*) Von CARL FRIEDRICH KOEPPEN. Berlin. 1859.

THE ancient history of Ceylon is exceedingly obscure ; but enough is known to make it tolerably certain that in very remote ages this large and most beautiful island was the seat

of a powerful kingdom and of a thriving and numerous population. We find different names assigned to it at different periods and by different writers. Malte Brun informs us that the appellative Selan, whence is derived Ceylon, is found in Cosmas Indicopleustes, in the sixth century, under that of Sielen Diva, or the island of Sielen; but as Ammianus Marcellinus calls the inhabitants Serandives, and as the Arabian name Serendib is only a corruption of Selan-dio, the latter term may be referred to a more ancient epoch, and is probably the same with the Simunda, or Silunda, of Ptolemy. Another Indian name, Salabha, "the rich island," may be recognised in the Salihi of the same geographer; but the ancients knew nothing of its Sanscrit name, Lanca, or of Singala, Chingala, or Sinhela, "the Isle of Lions."*

One of the principal sources, and certainly the oldest, for the original history of Ceylon, is the famous Hindoo epic poem, the *Râmâyana*, which describes the exploits of the great hero Rama. Among these it is recorded that he conquered the island in order to regain the beautiful Sita, who had been carried off by the traitor Râvana, and concealed there. This poem deserves to be attentively studied, because it is almost the only testimony as to the condition of Ceylon before the introduction of Buddhism, three hundred and sixteen years before the Christian era.† The Hindoos, as is evident from the *Râmâyana*, had the strangest ideas respecting Ceylon, notwithstanding the fact that it was so near them; and the obscurity of their legends proves that they knew very little about it.‡ At the time of the introduction of Buddhism, and no one knows for how many ages previously, the worship of the nâga, or serpent, prevailed among the natives of Ceylon, mixed up with demon worship and the worst superstitions of the Hindoo pantheon; and long afterwards, and even at the present time, the Buddhism of the Cingalese was and is hardly to be recognised as the same Buddhist religion as that which prevailed in India.§

* Upham, chap. i. p. 1.

† St. Hilaire, p. 319.

‡ *Râmâyana*, chap. iv. st. 55, 77, 102, 103, etc.

§ Fergusson, p. 54.

The Greeks were acquainted with Ceylon under the name of Taprobane, which M. Burnouf contends was derived from the Sanscrit word *Tāmraparna*, one of the names by which the Hindoos designated it.* But they never knew what religion the inhabitants of Taprobane professed; indeed they troubled themselves very little about it. The Roman emperor, Claudius, sent an embassy to the king of the island, but Pliny, who has alluded to it, contents himself with saying that the people worshipped Hercules.† On the other hand, the testimony of the Buddhist scriptures seems to be as distinct as such evidence can be expected to be—that Ceylon was inhabited by a Nāga race of serpent worshippers when converted to Buddhism. It is, however, doubtful whether the Rākshasas, whom Rama encountered in the island, were serpent worshippers or not. Snakes, though freely used in the stories and the paintings of the Cingalese, never appear as Rama's opponents in any of the numerous representations of that famous war.‡ Mr. Fergusson is of opinion that the conversion of the Cingalese to Buddhism, which was believed to have been complete about the time of Asoka, the great Hindoo king and reformer, two hundred and fifty years before Christ, was not by any means thorough; and that if the monuments of Ceylon were to be carefully examined, it would be seen that the people still adhere to their ancient faith. “Whenever any competent person,” he says,§ “will look below the surface, I am very much mistaken if the old serpent worship is not found still practised by the aboriginal races in all remote parts of the island.”

Whatever may be the result of the investigation into the serpent worship of Ceylon, there is no doubt whatever about the prevalence and importance of tree worship in that island. We need only mention the famous branch of the Bo (or Bogara) tree, which was sent from Buddh-ghya to Anurādhapura, and received with utmost reverence by the Cingalese

* *Journal Asiatique de Paris*, Jan., 1857, p. 1 et seq.

† St.-Hilaire, p. 320.

‡ Fergusson, p. 55.

§ Ibid, p. 56.

monarch, Devanampiyatisso, and planted in a most conspicuous spot in the centre of his capital. It is still revered as the identical one which the sacred books record to have been planted by Mehindu, three hundred and seven years before the Christian era. "So sedulously preserved is it," says Sir I. Emerson Tennent,* "that the removal of a single twig is prohibited, and even the fallen leaves, as they are scattered by the wind, are collected with reverence as relics of the holy place. On the altars, at the foot of these sacred trees, the Buddhists place offerings of flowers, and perform their accustomed devotions in honor of the Divine Author." There it has been revered as the chief and most important deity of Ceylon for more than two thousand years, and it, or its lineal descendant sprung at least from the old root, is there worshipped at this hour. "The city is in ruins; its great dagobas have fallen to decay; its monasteries have disappeared; but the great Bo-tree still flourishes according to the legend. Evergreens never growing or decreasing, but living on forever, for the delight and worship of mankind! Annually thousands repair to the sacred precincts within which it stands to do it honor, and to offer up those prayers for health and prosperity which are more likely to be answered if uttered in its presence. There is probably no older idol in the world, certainly none more venerated."†

That both tree and serpent worship prevailed in every country in the old world has been clearly ascertained, and the fact points to some common origin, either of the race of worshippers or of the religion. If not the oldest, it ranks at least among the earliest forms through which the human intellect sought to propitiate the unknown powers. And it is singular that when the new world was discovered it was found that serpent worship had long prevailed there; and even now it is found lurking in out-of-the-way corners of the globe, as recently in Cuba and among the negroes in the southern states. We need not, then, be surprised to find traces

* *Christianity in Ceylon*, p. 335.

† Fergusson, p. 56.

of it in Ceylon at the present day, when two thousand years ago it was the common religion of the people. Perhaps it is more extraordinary that they should entertain love and admiration for so deadly a reptile as the snake, especially in its fearful shape of a boa-constrictor or a cobra. Yet a closer investigation of the subject will reveal some very strange features connected with this worship. "The serpent alone," says an ancient author,* "of all animals without legs or arms, or any of the usual appliances for locomotion, still moves with singular celerity." In the motions of the serpent there are no jerks or reflex action, but a continuous progression in the most graceful curves. It moves apparently without an effort, with its head erect; its general form is full of elegance, its colors varied and often very beautiful, and its eyes bright and piercing. Their power to fascinate animals, birds, and human beings is well known, and has been made the groundwork of many a tale and poem. The serpent can exist for an indefinite time without food or apparent hunger. It also periodically casts its skin, and, as the ancients fabled, by that process renewed its youth. Then, again, its longevity was sufficient to make the superstitious forget how long a particular snake might have been worshipped in order to ascribe immortality to it. But that which originally impressed the minds of primitive men with mysterious awe was the sudden and deadly action of the reptile in destroying life, by the dart of a fang and the sudden spring of the cobra, or by the lightning-like embrace of the boa which crushes out life instantaneously.

How happens it, then, that when we meet with serpent worship in history the serpent always appears as the bearer of good gifts, the teacher of wisdom, the oracle of future events? Thus, with Eve, the serpent offers knowledge of good and evil. In the wilderness the Israelites set up a brazen serpent as their guide out of their difficulties, and as the healer of their sickness while Moses was absent. In Egypt,

* Sanchoniathon, quoting Taatus ap. Eusebium, *Præp. Evang.*, 40.

Carthage, Pelasgic Greece, Mesopotamia, Persia, Bactria, India, Java, and the far East, the serpent was honored by the primitive races, and always as a benefactor. Nowhere was it thought necessary to propitiate it by sacrifice of life beyond what was necessary for food, or to appease it by human sacrifices or blood offerings. There is this peculiarity connected with it, viz., that no Semitic or Aryan people adopted it as a form of faith. When found in the countries before mentioned it was an out-crop from the underlying Turanian population, and was tolerated by their rulers in order to propitiate them, as in Greece and Rome. It vanished before the light of Christianity and the sword of Mahomed. It is as diametrically opposed to the spirit of the Veda as to that of the Bible, and the spirit of these two works pervades, in a greater or less extent, all the forms of the religions of the Aryan and the Semitic races. On the other hand, any form of animal-worship is perfectly consistent with the lower intellectual status of the Turanian races, and all history tells us that it is among them, and essentially among them only, that serpent worship is really found to prevail. Thus we may naturally look for it among the Bheels, the Khouds, the Puharrees, the Cingalese, the Malays, and the other Turanian nations of Asia; also among the still lower types of the human race which are found in Africa and America.*

Serpent worship was utterly antagonistic to the mild spirit of Buddhism, and consequently was abolished by the Buddhist legislators wherever it was possible to do so; but it cropped up again and again wherever neglected, and remained in many places long after it had lost much of its meaning, and after human sacrifices, or the blood of animals, had ceased to be offered. This we find to have been the case in Ceylon after the introduction of Buddhism and also after the introduction of Christianity. We shall have occasion presently to notice the connection between the two. The period of the

* See the introductory Essay to Fergusson's *Tree and Serpent Worship*, where the whole subject is learnedly treated.

introduction of Christianity into Ceylon is matter of considerable uncertainty. The earliest notice of the existence of it in that island is found in Cosmas Indicopleustes, an Egyptian merchant who visited Ceylon in the reign of Justinian I., and published his *Christian Topography*, in order to vindicate the cosmography of the Old Testament from what he believed to be the heresies of the Ptolemaic system. In this work he tells us that "in Taprobane there existed a community of believers, with an episcopal form of discipline, priests, deacons, and a liturgy." From this it has been assumed that the Cingalese were converted prior to the fifth century.* But Cosmas expressly declares that the members of the church in Ceylon were Persians and merely sojourners, and that the natives and their kings were of a different religion.† There are some legends to the effect that Christianity had been preached in Ceylon by St. Thomas and St. Bartholomew; but there is no reasonable ground for supposing that India was ever visited by an apostle, although the tradition is supported by some of the early Christian writers, and Alfred the Great sent Swithelm, Bishop of Sherborne, to that country to visit the shrine of St. Thomas.‡ There is a still more curious tradition that Ceylon had been visited, and the Christian faith introduced, by the eunuch of Candace, whose conversion by Philip is recorded in the Acts of the Apostles.§ The probability is that these Ceylon Christians were of the same faith and had the same form of ecclesiastical government as the Syrian churches in the southern promontory of India, which were founded in the third or fourth century by Christians from the Persian gulf, whose successors to the present time have preserved a form of Christianity, however corrupted, and maintained an uninterrupted connection with the original church, first through the see of Selencia, and since through

* Hough's *History of Christianity in India*, vol. iii. p. 74.

† Έχει δὲ ἡ αὐτὴ νῆσον καὶ ἐκκλησιαντῶν ἐπεδημιούντων Περγῶν Χριστιανῶν. καὶ πρεσβυτερον ἀπὸ Περσίδος χείροτονούμενον καὶ διάκονον καὶ πᾶσαν τὴν ἐκκλησιαστικὴν λειτουργίαν,—οἱ δὲ ἐγκώριοι καὶ οὐ βασιλεῖς ἀλλόφυλοι εἰσιν.—Thevend. *Relations*. vol. i. lib. xi.

‡ Sharon Turner's *History of the Anglo-Saxons*, vol. ii. p. 148.

§ Hough, *ubi supra*.

the patriarch of Antioch. But with the decline of oriental commerce, and the diminished resort of merchants from Arabia and Persia, the travellers and adventurers who formed the members of the first Christian body in Ceylon ceased to frequent the shores of Malabar, never firmly rooted, gradually decayed and disappeared.*

The two Mohammedans, Ibn Vahab and Abou Zeyd, who visited Ceylon in the year 850, are silent as to the existence there of any form of Christianity, although Abou Zeyd states that the king who then reigned permitted the free exercise of every religion; and the island contained a multitude of Jews as well as of many other sects, even Tanouis or Mouichees.† Marco Polo, the Venetian traveller, who made his way to Ceylon about the year 1290, says that the inhabitants were idolaters,‡ and it is scarcely credible that had a Christian church, however small, been in existence, he would have omitted to mention so interesting a fact. Ibn Batuta, the Arabian traveller, who visited Ceylon in 1324, is equally silent in relation to Christianity, although he is particular in describing the emperor as an infidel, and he records the proceedings of the Brahmans and the Buddhists, and his pilgrimage to the sacred footmark on the summit of Adam's Peak.§ On the arrival of the Portuguese, A.D. 1505, and their conquest of the maritime provinces, the doctrines of Brahma and of Buddha were the prevailing religions respectively of the Tamils in the north and of the Cingalese throughout the rest of the island.

Ceylon was supposed by the Orientals to have been the seat of Paradise; but the Mohammedans hold that this paradise was not a terrestrial one, but elevated in one of the seven heavens, and that it was from this elevated paradise Adam was cast out on the mount Rahoun, in Ceylon,

* Tennent's *Christianity in Ceylon*, p. 3.

† Pinkerton's *Collection of Voyages*, vol. vii. pp. 183-217.

‡ *Travels*, translated by W. Marsden. London. 1818.

§ *Travels*, translated by Prof. Lee.

where he was buried, whence the mountain has been called "Adam's Peak." This is the most common tradition in Asia, and, as it has special reference to the island, it may be noticed here at greater length. It goes on to say that Eve fell at Gidda, a port on the Red sea near Mecca. Eblis (the tempter) fell at Missan, near Bassora, the peacock fell in Hindostan, and the serpent at Nisibis or Ispahan; that is to say, on the spots where these cities have since been built. Adam, overwhelmed by the misery of the life he was leading on the earth, and deprived of all consolation by the absence of Eve, shut himself up within himself, and, touched with regret at his sin, raised his eyes and hands to heaven to implore mercy. Then God had regard to his penitence, and sent down from heaven by angels a kind of tabernacle or pavilion, which was set up on the place where Abraham afterwards built the temple of Mecca. Gabriel taught him all the ceremonies which he was to practise around this sanctuary in order to obtain pardon for his sin and a true reconciliation with God. Adam fulfilled all these duties, and was thereupon conducted by the angel to the mountain of Arafat, a mountain which received this name because Adam and Eve met there after a separation of more than two hundred years. After this they withdrew to the island of Serendib (Ceylon), and labored at increasing their family.* Eve had twenty *accouchements*, and each time she brought forth twins, of whom one was male the other female. There is a disagreement among the Orientals as to the burial place of Adam. Whaithemah says he was interred at Mount Aboucais, near Mecca; but many others say that Noah took his corpse with him in the ark, and after the deluge caused it to be carried to Jerusalem by Melchizedek, the son of Shem. The oriental Christians adopt this last tradition, but the ancient Persians assert that he was buried in Ceylon, where his sepulchre was watched by

* "Travaillèrent à multiplier leur famille," See D'Herbelot's *Bibliothèque Orientale*, lit. "Adam," whence this legend is extracted; see also lit. "Ranoun."

lions during the time the giants made war. The Imaum Giafar Sadih held that there had been three Adams previously to this one, and that there would be seventeen more.

It would appear, however, that the Christians and the Mohammedans have appropriated to themselves, without sufficient authority, the traditions respecting Mount Ranoun. They have chosen to connect with Adam what the natives of Ceylon attribute to a different personage. Marco Polo, speaking of Adam's Peak, describes it as a very high mountain, so rocky and precipitous that the ascent to the top is impracticable excepting by the assistance of iron chains employed for the purpose. "By means of these," he says, "some persons attain the summit where the tomb of Adam, our first parent, is reported to be found. Such is the account given by the Saracens. But the idolaters assert that it contains the body of *Sagomon-barchau*, the founder of their religious system, and whom they revere as a *holy personage*. He was the son of a king of the island, who devoted himself to an ascetic life, refusing to accept of kingdoms or any other worldly possessions, although his father endeavored, by the allurements of beauty and every other imaginable gratification, to divert him from the resolution he had adopted. Every attempt to dissuade him was in vain, and the young man fled privately to this lofty mountain, where, in the observance of celibacy and strict abstinence, he at length terminated his mortal career."* By the "holy personage" here described is meant Buddha, who, amongst other appellations, is commonly known by that of *Saka* or *Sayka-muni*, signifying "the astute sage." To this name, corrupted into *Sagomon*, Marco Polo has added the name *barchau*, or "deity," and there is little reason to doubt that Buddha was recognised by the people of Ceylon in Marco Polo's time under the epithets *Saka-muni-barchau*. Knox, who resided many years in Ceylon, says, "there is another great

* *Travels*, Marsden's translation, p. 669.

god whom they call Buddou, unto whom the salvation of souls belongs. Him they believe once to have come upon the earth. He departed from the earth from the top of the highest mountain in the island, called Pico Adam, where there is an impression like a foot which they say is his.* It is generally believed that there exists upon the top of Adam's Peak a carved stone, called an impression of the foot of Buddha, in some respects similar to those in the kingdoms of Ava and Siam.† Hence, it appears that what the Mohammedans believe respecting Adam, is, by the Ceylonese, attributed to Buddha. This is confirmed by what Mr. Duncan says, in his historical remarks on the coast of Malabar,‡ speaking of the conversion of a king of that country, during the life-time of Mohammed, that "it was effected by a company of dervises from Arabia, who touched at Crunglor or Cranganore (then the seat of government in Malabar) on their voyage to visit *the footstep of Adam*, on that mountain in Ceylon which mariners distinguish by the name of Adam's Peak. This "footstep of Adam" is, under the name of Sreepud, or the Holy Foot, *equally revered and resorted to by the Hindoos.*" §

Before entering upon the subject of the Kappooism, or demon worship, and the Bali, or planetary incantations, of Ceylon, it will be advisable to notice the introduction of Buddhism into the island, and also to take a brief review of the political history of the people, and in so doing we shall not trouble ourselves about the peculiar tenets of Buddhism further than may be necessary to elucidate the subject. As for the enormous

° *Relation of Ceylon*, p. 72.

† "Ils ont des idoles de différentes figures, mais il y en a une qui est au dessus de toutes les autres, qu'ils appellent *Budu*, pour laquelle ils ont une très grande vénération. Ils la représentent sous la figure d'un homme, mais d'une taille gigantesque. Ils tiennent, par tradition, que cette homme a demeuré long temps dans l'île de Ceylan, et qu'il a mené une vie très pénitente et très sainte."—Ribeyro's *Histoire de l'île de Ceylan*, p. 112.

‡ *Asiatic Researches*, vol. v. p. 9.

§ The Buddhist tradition respecting the printing of the mark of the foot on Adam's Peak is given in full in the *Raja Ratnacari*, chap. i; see Upham's translation, vol. ii.

antiquity claimed for the manifestation of Buddha, it may be treated with silence. According to the Pitakattaya, these periods—termed *abuddhotpado*—are of preposterous length ; but during one of these periods not only does the religion of each preceding Budho become extinct, but the recollection and record of all preceding events are also lost.* According, then, to the creed of the Buddhists, all remote historical data, whether sacred or profane, anterior to the advent of Gotamo, are based on his revelation. They are involved in absurdity as unbounded as that in which Hindoo literature is involved.†

Gotamo Buddha, by whom the whole of the Buddhist historical data prior to his advent were revealed, entered upon his divine mission B.C. 588, in the fifteenth year of the reign of Bimbisáro, sovereign of Magadha, who became a convert to Buddhism, and he died B.C. 543, in the eighth year of the reign of Ajatasatto, the son of the preceding monarch. The revelations he uttered are said to have been orally pronounced in the Pali language, and orally perpetuated for upwards of four centuries, until the close of the Buddhistical age of inspiration. They compose the “Pitakattaya,” or three Pitahas, which now form the Buddhistical scriptures, divided into the Wináyó, the Ahhidhammo, and the Sutto-pitaks. At the demise of Gotamo, Mahakassapo was the hierarch of the Buddhistical church, in which a schism arose, even before the funeral obsequies of Buddha had terminated. For the suppression of this schism and for asserting the authenticity of the Pitakattaya, the first Dhammasaugiti, or convocation on religion, was held at Rajagaha, the capital of Ajatasatto, in B.C. 543. The schism was suppressed, and the authenticity of the Pitakattaya in Pali was vindicated and established. Upon that occasion dissertations or commentaries, called Atthakatha, on the Pitakattaya, were also delivered.

In 309 B.C., in the eighteenth year of the reign of Dhammasoko, the supreme sovereign of India, who was then a convert to Buddhism, the third convocation was held at Patilipura.

* Turnour's *Maháwanso*. Introd., p. xxviii.

† Ibid.

These convocations are mentioned in the *Maháwanso*. In 307 B.C., the *théro* Mahindo, son of the emperor Dhammosoko, embarked on his mission for the conversion of Ceylon. By him the reigning sovereign of the island, Demananpiyatisso was converted to Buddhism, and several members of his family were ordained priests. Many temples were founded by this monarch in the island, of which that of Anurádhapura was the principal, and Mahindo was made high priest. Under his control fraternities were formed for all these religious institutions. The order of inheritance to these establishments was then settled, and has been uninterruptedly kept up ever since. Mahindo brought to Ceylon the *Pitakattaya* in Pali, and the *Atthakatha* in Cingalese, together with additional *Atthakatha* of his own. His disciples and his successors continued to propound them orally until the age of inspiration passed away, which took place in Ceylon between 104 B.C. and 76 B.C. This is recorded in the thirty-third chapter of the *Maháwanso*. Between the years A.D. 410 and 432 Buddhagoso translated the Cingalese *Atthakatha* also into Pali.* This Pali version is that now extant in Ceylon, and it is identically the same with the Siamese and the Burmese versions.

The contents of these books may be classed under four heads, viz. : 1. The history of that undefined period of antiquity which preceded the advent of the last twenty-four Buddhos. 2. The history of the last twenty-four Buddhos, who appeared during the last twelve Buddhistical regenerations of the world. 3. The history from the last creation of the world, containing the genealogy of the kings of India, and terminating in B.C. 543. 4. The history from B.C. 543 to the age of Buddhagoso, between A.D. 410 and 432. With these annals, and while various Cingalese historical works were still extant, Mahanámo Théro composed the first part of the *Maháwanso*. It extends to the thirty seventh chapter. He also composed a *Tika* or abridged commentary on his work. The title "*Maháwanso*" is the abbreviation of "*Mahantananwanso*," signifying

* *Maháwanso*, chap. xxxvii. p. 250.

"the genealogy of the great." It relates the history of the great monarchs of Ceylon, and the three visits of Buddha to that island, the arrival of the relics (the bones of Buddha) and of the Bo-tree, the histories of the convocations and of the schisms of the Théros, the introduction of the religion of Buddha into the island, and the settlement and pedigree of the sovereign.* It contains a list of the twelve *kapps* or regenerations of the world, and of the transformations which Gotamo has undergone. He is the Buddha of the present system and Metteyyo is yet to appear. With regard to the places mentioned in the poem, Mr. Turnour says :

"Mahiyangano, the spot on which Buddha alighted on his first visit to Ceylon, is the present post of Bintenne, where the dagoba completed by Dutthagamini still stands. Selasumano, or Sumanahûto, is Adam's Peak. The position of Nagadipo, the scene of Buddha's second visit, I am not able to identify. It is indicated to have been on the north-western coast of the island. The alleged impression of Buddha's foot on Adam's Peak, the dagoba constructed at Kalyani, near Colombo, as well as the several dagobas built at Anurâdhapura and at Dhigawapi, and the Bo-tree subsequently planted at Anurâdhapura, together with the numerous inscriptions—the more modern of which alone have yet been deciphered—are all still surviving and unobliterated evidences confirmatory of Gotamo's three visits to Ceylon."†

Koeppen appears to differ from other writers on the subject of the period of the introduction of Buddhism into Ceylon. He refers it to the middle of the third century before Christ, and says that it was introduced by Mahendra, the son of the great conqueror and sovereign of all India, Asoka.‡ Thenceforward, he says, Ceylon received Buddhism, where it has ever since been observed, uninterruptedly, at the same time with Cashmere and Cabul. Other missionaries went into the countries south of the Himalayas, in the Deccau, and especially among the Mahrattas, among whom were to be found, in the seventh century after Christ, very wealthy convents and

* *Mahāvamsa*. Introduction.

† *Ibid.*

‡ *Religion des Buddha*, p. 197. "So ist der Buddhismus durch Açôkas Bestrebungen zur herrschenden . . . Endlich ward Açôkas Sohn Mahendra dazu auserschen nebst vier gefährten in dem gesegneten Eilande Lanka (Ceylon) die Segensreiche Religion des grossen Siegers zu verkünden."

other buildings. Through the wide-spreading of the system was the division of the Buddhist church into north and south brought about. Since that time Ceylon has been the metropolis of the south.* Whatever difficulties might have been encountered in the introduction of Buddhism into the island, a striking change ensued after its establishment. When Gotamo first visited Ceylon, the island was inhabited by savage tribes who worshipped serpents and demons. He subdued these people, and from that time the Cingalese entered on a career of national improvement which was remarkable. Under his successors they founded cities and built temples, and, above all, formed immense lakes for facilitating the operations of agriculture. These extraordinary excavations rivalled the most remarkable labors of antiquity, and were hardly surpassed by the kindred wonders of Egypt.† The remains of these national monuments demonstrate an amount of population and a state of prosperity infinitely superior to what exists at present, or has for a long period existed, in Ceylon.

Not less striking than these lakes are the vast mounds, temples, and mausoleums, which are generally adjacent to their borders, and the remains of which at the present day attest the former splendor of the state. Little or nothing was known, until recently, in Europe, of the real character and extent of the remains of one of the most celebrated of the Buddhist temples in Ceylon, that of Ruanwelly, in Anurâdhapura, whither the famous Bo—or, as Mr. Upham has it, Bogaha—tree, was transplanted, and where it still exists. When Captain Chapman, of the Royal Engineers, visited these ruins in 1828, the guides directed his attention to one curiosity in particular, although they were unable to give any account of the origin of the reverence in which it was held. They called it “the hole of the cobra de capella;” but little information was to be gained from the natives on the spot as to its history.

* Koeppen's *Die Larnaische Hierarchie*, p. 11.

† Upham's *The Mahâwanso, the Raja-Ratnacari, and the Raja-Vali*. Introd., p. xxxii.

The mystery has been since cleared up by the translation of the Maháwanso, in which poem is related the story of the consecration of the temple at Ruanwelly, by the great king Datugomeni, and the combat between the priest Sounutra and the king of the snakes; on this occasion Sounutra ascends from the abode of the cobra de capella in the centre of the earth, having with him the relics of Buddha. The narrative is evidently typical of the conflict between Buddhism and the original snake worship in Ceylon.*

The Maháwanso contains much historical information respecting Ceylon, although it is encumbered with verbose and obscure legends and tales of enchantment. But it was in this guise that much of the knowledge of the orientals was concealed from the common people; the true interpretation of these narratives being known only to the priests. The work called the "Raja-Ratnacari," the second of the sacred books of Ceylon, contains the history of Buddha, as recorded by Mihidu-Maha, a priest, who went from India to the island.† "Before the coming of Buddha," says this author, "and before his religion was promulgated, the island was an abode of the devils, but when his religion was preached and followed it became an abode of men; and this book proceeds to show how the devils were banished from the same. Some Budhus, who undertook that service, although they in person did not leave Jambu-Dwipa (India), yet, by their power, they expelled the devils from Ceylon, as the influences and rays of the sun pervade the deepest recesses; but other Budhus came in person to cast out the fiends, and to make the island of Ceylon a habitation for men, by depositing in consecrated places the dawtoo (datu) or bones of Budhu, and the branch which grows in the right side of the tree called Bogaha, by which means the island of Ceylon became a grand magazine of the most precious things, viz.: the said dawtoo, the said Bogaha tree, and the religion of Budhu; and hence it follows that this

* *The Maháwanso*, (Upham,) vol. i. pp. 178-183.

† Upham's translation.

island can never be governed by a king who is not of Budhu's religion; and should it happen that a king of a different religion should ascend the throne by force, he would soon be driven from the rule by the same virtue by which the devils were expelled." Mihidu-Maha lived before the Portuguese conquered Ceylon, or he would hardly have ventured upon such a prophecy. The kings of Portugal, Holland, and England, all of them Christians, have in turn ascended the throne of Ceylon by force, for the last three hundred and fifty years, yet the "virtue" which expelled the devils has as yet been unable to expel them!

The third of the sacred books, the "*Rajavali*," professes to relate "how the world was formed and consists," and gives a history of the kings of Ceylon from the earliest period to the conquest of the island by the Portuguese and the expulsion of the latter by the Dutch. It is full of the most absurd exaggerations, and appears to contain very little that is credible. For instance, the author states that "there were eighty-four thousand kings who had the title of Maha-Dewe, all of whom, on seeing the hairs of their head become white, went and remained in the wilderness as hermits, and afterwards transmigrated into the world or heaven called Brahma-Seka; each of the said kings reigned three hundred and thirty-seven thousand years."* There is but little profit to be derived from the perusal of such records.

In Ceylon the demon faith is an established system. It is based upon the dual principle, one set of demons being looked upon as beneficent, the other as malignant. It is identical with the primitive demon scheme prevalent throughout the pagan world in the earliest ages, and antecedent to the knowledge of a grand adversary to God and man. The system of Zoroaster was similar; the universe, according to him, being under the influence of the good demons under the leadership of Harmuzd, the principle of light, and of the evil demons under that of Ahriman, the principle of darkness. In Buddh-

* *Rajavali*, Upham's translation, vol. ii. p. 154.

ism there are beings superior to men, to whom are ascribed rule and dominion over the planets, while the latter influence the destiny of man. They pervade earth, air, fire, and water, and can use them at will. The demon worship of Ceylon has its favorite gods and pays them adoration; it supports their priests or servants, and encourages long and tedious pilgrimages to their sacred high places, and to the chief spots of the dewales. These dewales exactly resemble the thatched houses for the demon worship of Africa. Several are sometimes found together. Among the African tribe of the Bagoes, in the town of Debora, on the river Pongas, there are houses for the worship of the devil, or of departed spirits, and in them are images of devils, to which the people offer sacrifices. This house of spirits, or devil's house, which is found in every town, consists of a small hut, three or four feet high, raised on posts, and thatched with straw. Such, too, are the Cingalese devils' houses. The representations of these beings are perfectly hideous. Every misfortune and disease has its presiding demon, and monsters are represented with terrifying forms inflicting torments upon the human race; and yet these beings are, in some respects, made servants to the Budha.*

The Kappoerales, or priests of these demon temples, though by no means respectable for rank or learning, possess unbounded influence over the lower classes of Cingalese. They are devoted to the study of astrology, and the people have recourse to them on every occasion. When a child is born they announce the planet under which the event has occurred, and the baneful or the genial influence which it exercises. The Cingalese, who are attached to this system, invariably step aside when passing a dewale, to make their profound obeisance to the image which represents the presiding demon of the spot, and to deposit an offering according to their ability, without which they would be tormented by apprehension of some calamity befalling them. It appears to be a matter of doubt how far the doctrines of Gotamo sustain this

* Upham's *History and Doctrine of Buddhism in Ceylon*, p. 129

demon system. According to some of its votaries, demons or devils are men who have fallen off from their original felicity; some say they are fallen angels or gods, who have been created or have existed from all eternity. They generally believe, however, that devils who commit deeper sins than those which they suffer for already are condemned to greater torments, and that even condemned men are reckoned amongst the infernal demons; but, on the other hand, the devils *who die, and are born again as men*, and who commit no more sin, can come to the state of felicity; consequently, angels are found who are superior and inferior in rank, in proportion to the sins committed by, but not imputed to, them.*

It will be observed that the doctrine of the transmigration of souls plays a prominent part in this belief, as does also that of the different stages of existence and the different degrees of happiness or misery through which the soul of man passes. It is a strange mixture of angels and devils, and of the reciprocal conversion of the one into the other. Mr. Upham describes it as "a rotary scheme," but in this, it appears to us, he is inaccurate. Those offenders who have been the most impious are declared to be capable of repentance, and of thereby ameliorating their condition; whence he argues that they must necessarily do so, and that they are all the while progressing or retrograding, and revolving in a prescribed circle. Certainly we have not met with any portion of the Buddhist scriptures which lays down such a doctrine, though we are willing to defer to so competent an authority as Mr. Upham. That he is not infallible, however, or, at all events, that his *dicta* are open to question, may be seen from the comments of Mr. Turnour on his translation of the sacred books of Ceylon, wherein several errors are pointed out.† Moreover, he himself brings forward an exception to this rotary scheme in the case of the inhabitants of the region called Jugandere, who do not appear ostensibly to progress onward to the regions of the

* Upham's *History*, etc., p. 129, n.

† *The Mahāvamsa*. Introd., pp. v-ix.

Brahma Laka, or to drop down into the regions of humanity. They are demons, so far as their malignity and the power of inflicting disease and calamity can merit the term, and they seem to be permitted to exercise at will those odious qualities, without, apparently, being in danger of the forfeiture of their station and great power.*

The uncertainty of the doctrines of Gotamo on these and other points seem to confirm the belief that his was a reforming scheme, which was obliged to bend to circumstances, and to incorporate parts of other systems. The Buddha books and doctrine seemingly display marks of at least three essentially different doctrines respecting demons. The serpent and demon gods clearly belong to the ancient primitive idolatry. The doctrines of heaven and hell are older far than Gotamo; but his theory of metempsychosis, or the transmigration of souls, seems to have been devised to include both. Thus among the devils which figure in his system are the divine snakes and magic giants of Ceylon, who are said to have been frightened by the miracles he wrought, and so he was enabled to banish them or place them in the sphere of the elements in the Jugandere mountains and caves, which is an allegorical representation of his triumph over the snake and demon worshippers. The devils of the island and the subjects of the Bali, or magical incantations and songs, are also included in the six classes of the demons of Buddhism. The system is strangely contradictory, for it evidently denounces the worship of demons, but expressly encourages dewales, and prescribes the service; moreover, Buddha himself countenanced one of these gods, named Samana-dewa, by the delivery of his seat of power and sacred tree, in order to reclaim thereby the Nāgas, or serpent worshippers, to his faith.†

This Samana-dewa was probably a native prince of the Nāgas, and the whole story is evidently a mystical narrative having reference to a contest, at some remote period, between the Nāga princes of the island for supremacy. It is related

* *History*, p. 129.

† *Ibid.*, p. 130.

that he was converted by Buddha on the first arrival of the latter at Mayhamgany. Buddha, on his second visit, gave Ceylon to Samana-dewa, and also a handful of his hair, which Samana-dewa locked up in a chest (a *minny phalange*), with precious stones. This chest was a mystic seat, and elevated its possessor above regal authority. It would support none but the rightful Buddha, or his lawful representatives, and it possessed the virtue of enlarging or contracting its dimensions, as their number required. Samana buried this chest beneath the tree called kirri-palol, also kinni-nāga, and raja-tenai, upon the mountain Adam's Peak, for the purpose of offering supplication thereon, that the *nāgas*, or snakes, might obtain blessedness, and be converted to Buddhism. This *minny phalange* is the stony seat below this tree whereon Buddha sat down, leaned against the tree, preached, and communicated the virtues of his body. The divine *nāgas* are of mighty power, and the divine snake, who invited Buddha the third time to Ceylon, have great power and happiness. In this allegory we have evidence of a compromise between Gotamo and the native princes, which thus assumes a religious form; Gotamo being exalted as the supreme potentate, while the native princes (snakes or snake worshippers) have also authority, but are subordinate.

In addition to the modes of propitiating demons in use among the Cingalese, we must notice that method of averting evil influences or of obtaining the favor of good influences, known as the bali. Sidereal influences are considered all-powerful and influential on the health or sickness of man. Planet influence is styled Bal-lee-ah. The bali are usually figures in relief, sometimes as large as the human form, representing the planets whose influence is to be propitiated or averted; they are neatly formed with clay on a frame of split bamboo, and when painted they have an imposing appearance, particularly when lighted up at night by lamps, and also by flambeaus of the branches of cocoa-nut trees. Such frames may frequently be seen, especially in time of sickness, with

the worshippers and dancers before them, accompanied by shouting and beating of tom-toms. After the ceremonies are over the frame is partly broken up or left to be destroyed by the weather, or in any other way. Each planet has its bali, hence there are nine kinds of bali. The nine planets are the Sun, Venus, Mars, Eclipse, Saturn, Moon, Mercury, Jupiter, and Ketu. When a person is taken sick and seeks relief by the bali, the first thing to be done is to ascertain under what planet he was born, and then to make the bali belonging to it. If his planet was not written down at the time of his birth, he must have recourse to a special bali reserved for such persons. Each bali has its allotted number of figures and songs; these vary considerably; thus, for the first bali, that of the Sun, there are fourteen songs, while for that of the second, Venus, there are only two.*

Each bali has the same offering. It consists of two cocoa-nut flowers in two pots; boiled rice; seven sorts of vegetable curry; one roasted hupper; a cocoa-nut; lime; a sort of leaves called Tolle-boo-hirrese; raw rice; also, on a small chair, covered with a white cloth, stand two areka-nut flowers, some red flowers, betel-nuts, and white sandal-wood. Every bali is accompanied by four figures called Maha-dasawe, Kale-tjahre, Allootre, and Tjandere-asteke. As there are four gods of healing, each of whom is associated with the magic and ophite portion of the system, and also four classes of beings superior to man invested with the unlimited powers of the metempsychosis in the region of Jugandere, so there are four rulers of the bali named as before. In the bali we recognise the fragments of the ancient idolatry, intermixing itself with the tenets of Buddhism, and retaining to the present day its hold on the minds of the natives of Ceylon; more especially as connecting itself with the planetary system, incantations, and the magic ceremonies performed for the heavenly host and demons. The bali consist of magical ceremonies to the demons, as well as invocations to the planetary bodies.

* Upham's *History*, chap. x.

Their outlines, scope, and meaning are quite unknown, excepting that they consist of idolatrous practices and invocations; yet something of their elements may be traced by endeavoring to compare the personal character of the figures with what has already been ascertained of the gods of the superior regions in this singular system. Those curious illustrations of magical incantations are all to be traced in unison with symbols and emblems, which show that their region is in the Jugandere, and their chief agents are its enchanter, giants, and fatidical genii, or in the abode of the demons. The centre form of each bali denotes to which class the bali more especially belongs. It is stated that these incantations and invocations universally influence every class of Cingalese society and in every imaginable contingency.*

The incantation over a sick person is performed by the kappooa of the neighborhood. He acts the part of the devil, and is dressed in a garment of dried grass or rushes, which reaches to the ground; his arms and feet are concealed; a white cloth covers his shoulders; round his head, and tied under his chin, are two or three cotton handkerchiefs; the face is blackened; two large teeth are made to project beyond the lips; a row of coarse shells is bound over the eyes; and on the head is a red cap four or five feet high, surmounted by a plume of feathers. The sick person is placed in a maduwa, or hut, made of coarse clay, and adorned in front with cocoanut leaves and a number of lamps, for the ceremony is performed at night. In front of it is placed a clay image of a demon on a frame; and before the image is laid the sick person, with a wicker basket at his feet. Beneath this basket is a black fowl, which must be slaughtered at daybreak, and its blood must be sprinkled on the image. The kappooa dances before the place with hollow bangles on his arms, filled with stones or some metallic substance, to make a jingle. In his hands he holds two vessels filled with perfumes and somewhat resembling an hour-glass. While he dances he sings an incan-

* Upham's *History*, etc., p. 120.

tation in a shrill tone of voice, and this ceremonial is carried on during the night until daybreak, when the fowl is killed. This hideous mummary is also performed before a new house is occupied, lest the demons should injure the inhabitants; and after the birth of an infant. On the latter occasion, a charm is engraved on a thin plate of lead, and given to the parents; this is considered a secure defence against demons. Such is the substance of an account given of these ceremonies by a highly intelligent eyewitness.* He adds that the natives believe in the existence of a supreme god, who is great and good, but indifferent to the affairs of men. It is their concern to secure the favor and avert the displeasure of certain malignant spirits whom they imagine to be constantly attendant on their persons, and to be the authors of all their evils. They place great confidence in their greegrees, or amulets, and have sacred groves, trees, and huts. They occasionally strew fruits about their towns, or spread mats by the public paths, as offerings to the invisible spirits. They sometimes make prayers on the graves of their fathers, or under their sacred trees.† Whether in the astrological fancies of these orientals there is a substratum of astronomical science, derived from the study of the motions of the heavenly bodies, is a matter of considerable doubt. Mr. Upham inclines to think there is,‡ but if there had been it surely would have led to nobler results than mere incantations.

What has Christianity done to enlighten these heathens? This branch of the subject presents some very extraordinary features which are well worthy of attention. The Portuguese, who settled on the island in 1505, were the first to introduce Christianity. In that year they took possession of Colombo, but it was not until 1548 that they obtained such a footing as to enable their missionaries to commence their labors with security among the natives of the portion of the island called Jaffna. Christianity was then preached to the Cingalese of

* Rev. Mr. Fox, *Missionary Register* for 1820, pp. 135, 165.

† *Ibid.*

‡ *History*, p. 125.

the south, and in 1544 it was preached to the Tamils of the north by St. Francis Xavier. He was invited to preach there by the fishermen of Manaar, of whom he baptized from 600 to 700, and it is a very remarkable fact that, notwithstanding the most cruel persecution from the native princes, and subsequently from the Dutch, that district and the adjacent boundary of the Wanny has, to the present day, been one of the strongholds of the Roman Catholics in Ceylon. It is among the Parawas, or fisher caste of the Cingalese, that the Roman Catholics have at all times been most successful. The Parawas or fishermen of Cape Comorin were the earliest proselytes of St. Francis Xavier, and they are still proud of the fact and of their having since been his faithful and abiding converts. The fishermen of Ceylon are to a great extent Roman Catholics, and they showed their devotion not long since to their church in a singular manner. In 1840 the British government abandoned the tax upon fish, by which the fishermen contributed thirty thousand dollars a year to the revenue: these men then voluntarily paid it to their church, and have continued to do so, as they formerly did to the government.* This will appear the more singular when we consider how slight a hold on the people of Ceylon Christianity has as yet taken.

It does not appear that the Portuguese succeeded in extending their Christian influence far beyond the Jaffna district. In 1614 the Dutch gained a footing on the island, and subsequently so much influence with the king of Kandy as to induce him to expel all Roman Catholics from his dominions. By this act of 1638 the Portuguese missionaries were confined to their own districts; but they so ingratiated themselves with the Cingalese that many of the latter adopted Portuguese names, which their families bear to this day.† It has, however, been doubted whether the adhesion of these people was not rather the result of political conformity than of religious conviction.‡ The Dutch, nevertheless, were not nearly so suc-

* Tennent's *Christianity in Ceylon*, p. 11, n.

† *Ibid.*, p. 28.

‡ "Il avait fait semblant de se convertir, comme font tous les Chingulais, et était demeuré idolâtre." Note of the French Editor of Ribeyro. Paris. 1701. Liv. ii. c. i. p. 200.

cessful as the Portuguese in converting the natives. After many years of zealous preaching, backed by all the political influence they possessed, their most eminent minister of the Reformed church, Baldaus, laments that there were only two or three clergymen to look after all the churches and schools, and that, as for the converts, though they were Christians in name, they still retained many of the superstitions of paganism.* This remarkable attachment to snake and demon worship crops up under all forms of superposed religion, whether Buddhism, Brahminism, Mohammedanism, or Christianity, as we shall see.

The Dutch resorted to artifice to make converts. They made proclamation that no native could aspire to the rank of modliar, or be permitted to farm land or hold office under the government, who had not first undergone the ceremony of baptism, become a member of the Protestant church, and subscribed to the doctrines contained in the Helvetic confession of faith. This had the desired effect, and numbers of Catholic Cingalese, and even Brahmins, complied with the terms. The Dutch next proceeded to enforce the attendance of native children at the schools, both males and females, and this gave rise to bitter hostility. Their system of coercion kept up merely a show of numbers, but the Cingalese remained idolaters, and some of their professed teachers, even, were devil-dancers!† All this time the Roman Catholics were steadily increasing: the preaching of Father Vaz alone added thirty thousand converts to the church. He died in 1711; and in 1717 they had upwards of four hundred churches in Ceylon, while the Dutch had not one-fourth the number, notwithstanding their efforts to suppress and extinguish Catholicism.

They succeeded no better among the Buddhists and devil-dancers with their prohibitory decrees. The natives universally adhered to their idolatry, notwithstanding their profession of Christianity. Every action of the lives even of professing

* Chap. civi. p. 811.

† Rev. Mr. Palen's *Account of the Dutch Church in Ceylon*, pp. 16, 17.

Christians was regulated by these practices. When a child was born they consulted the astrologers; when it was sick they hung charms round its neck; and even after baptism they discontinued the use of its Christian name, and a heathen name was given to it. They would undertake no work without ascertaining a lucky day for commencing; and when sick or in adversity they sent for the devil-dancer in preference to their clergy; when they died, their graves were decorated with the leaves of the tree sacred to Buddha, and cocoa-nuts and rice were piled around as food for the departed.*

The Dutch were expelled from Ceylon by the British in 1796, and it is recorded of them that, notwithstanding all their efforts to make converts, and although at one time they had as many as four hundred and twenty thousand enrolled members of their church, the religion and discipline of the Dutch Presbyterians is now almost extinct among the natives of Ceylon; but the Catholic converts have adhered with remarkable tenacity to their faith for upwards of three hundred years. There is yet one more remarkable fact to be mentioned in connection with Christianity in this extraordinary island, viz.: that among the multitude of Tamil and Cingalese converts there is not a single instance on record of a Moorman or Mohammedan who had been prevailed upon to embrace Christianity.† These Moormen are an energetic and intelligent community, and are to be found in every province in Ceylon where there is an opening for trade. They fell and export the valuable cabinet woods, and own the coasters and small craft which ply between the island and India; they are coffee-planters, weavers, and retailers of goods; but they possess no record of their own origin, nor even any tradition of the period when they arrived in Ceylon or whence they came. They have no points of identity with the Cingalese; their religion is Mohammedan, and their language that of the Tamils in the southern part of India. It has been generally supposed that they are of Arabian origin; but there is good reason to be-

* Palin's *Account*, pp. 52, 53. † Tennent's *Christianity in Ceylon*, p. 64.

lieve that they are of Persian extraction; for, as Mohammedans, they belong to the sect of the Shahis, who prevail in Persia and India, while the Arabs are Soonees; and their priests officiate in their mosques and deliver their discourses in Persian. Ceylon was conquered by the Persians in the beginning of the sixth century; and from that period to the sixteenth century the trade between India and the Red sea was monopolized by them and the Arabs.*

On the occupation of Ceylon by the British, full toleration was granted to every religion. The effect of this policy was curious. The natives soon came to regard the withdrawal of compulsion to religious conformity as evidence of indifference to religion on the part of their new rulers; and when they found they were no longer to be paid for apostacy or excluded from public offices and the ownership of land because they were not Christians, the numbers of professing Christians rapidly declined. In 1802, the nominal Protestant Christians among the Tamils of Jaffna were one hundred and thirty-six thousand. In 1806, Buchanan, who then visited Ceylon, described the Protestant religion as *extinct!* the churches in ruins! and the clergy forgotten! He found that the natives had called themselves "government Christians" formerly, but were then unable to say what religion the English professed.† The missionaries sent to Jaffna, Matura, and Galle found that Christianity was looked upon by the Cingalese as "the religion of the East India Company." Their efforts were a failure, and the natives relapsed into idolatry.‡ The government, in 1805, sold the ruined church at Point Padre; it was bought by a Hindoo and pulled down to employ the materials in the erection of a Brahminical temple.

Such were the disadvantages under which the English and the American missionaries undertook their arduous

* Tennent's *Christianity in Ceylon*, p. 35, n.

† *Christian Researches*, p. 184.

‡ Harvard's *History of the Wesleyan Mission in Ceylon*. Introd., p. lxxviii.

labors at the beginning of the present century. It is not our intention to enter into a history of these labors; that has been done recently in several works of great merit. From these we glean that much remains to be done to extirpate the ancient love of astrology, snake-worship, and devil-dancing, to say nothing of Buddhism, Brahminism, and Mohammedanism, among the natives. They still venerate the sacred tooth of Buddha, which is preserved in a shrine in a small temple of elegant construction at Kandy and guarded with very great care, but partly owing to the enormous value of the jewels with which the chamber is decorated.* The Buddhists still consider their own religion and that of the Christians identical; or that the latter is supplementary to the former. A Cingalese chief observed to Mr. Tennent, "I add on your religion to steady my own, because I consider Christianity a very safe outrigger to Buddhism."†

There are difficulties to be overcome not less serious than the apathy of the Brahmins and the fiery bigotry of the Mussulmans. There are other communities in Ceylon, small but revolting, to which we have not yet alluded, viz.: that of the lepers, who have districts of their own whither they retire to conceal their mutilations from the shuddering gaze of mankind; and the repulsive one of the Gahalyas—the hereditary executioners under the Kandyan kings—a whole village of whom have from time immemorial been established on the farther banks of the Mahavillaganga, a few miles distant from Kandy, their presence being considered too polluted to be permitted within the precincts of the capital. But medical science will in time uproot the lepers, and humane laws will cause the executioners to die out. And there is evidence that changes have for a long time been going on in both Brahminism and Buddhism which can be brought forward to show that those forms of idolatry are not immutable, an argument which must in time have its weight. The Buddhists can easily be approached by the

* Tennent's *Christianity in Ceylon*, p. 238, n.

† *Ibid*, p. 241.

missionaries. Mr. Lambrich, the first Church of England missionary at Cotta, recounts that he one day asked a native of Cotta of what religion he was; and the answer was, "Buddha's." "So, then, you are not a Christian?" "Oh, yes; to be sure I am; I am a Christian, and of the Reformed Dutch religion, too!"*

ART. II.—1. *Works of Canova, in Sculpture and Modelling*; engraved in Outline by HEN. MOSES, with Biographical Memoirs by COUNT CICOGNARA. 3 vols. quarto. London. 1869.

2. *Memoirs of Antonio Canova*, with Critical Analysis of his Works. By J. S. MESNES, A.M. London. 1825.

3. *Opere di Scultura e Di Plastica, di Antonio Canova*, descritte da ISABELLA ALBEIZZI. Florence. 1809.

4. *Della Vita di Antonio Canova da* MELCHOIS MISSIRINI. Libra Quarto. Prato, per I. FRAT GLACHETTI. 1824.

WITH the exception of Michael Angelo, there is probably no name among the moderns more universally recognised as a master mind in the profession he pursued than that of Antonio Canova. Though the magic of his spell was of a widely different tone, and the execution of his hands was usually guided by a milder spirit; though no creation of his either takes the intellect by storm or captivates the sensibilities, his genius was none the less triumphant in his own peculiar sphere. To recognise how much the world of art owes to this mild and modest reformer, it is necessary that we take a glance backwards and see what was the state of art at, and immediately preceding, the period when he first began to exercise an influence on the taste of his patrons or the judgment of connoisseurs; to lead the informal school of followers which grew up around him, and to give to the world not only visible and tangible examples of an improved practice, but

* Selkirk's *Recollections of Ceylon*, p. 312.

a well-based scientific theory, by which the genius of others might be safely guided in the true principles of art.

During the fifteenth and sixteenth centuries, sculpture and architecture had been chiefly used to subserve grave national purposes, but in the latter portion of this period the tendency had grown towards ostentatious display; while in the seventeenth, grandeur of style was almost entirely lost in pettiness and affectation. From the middle to nearly the close of the seventeenth century peace reigned in Italy; but it was the peace of apathy, not of prosperity. The spirit of progress appeared dead; the arts languished, and for fifty years preceding the birth of Canova we can find no trace of the execution of any large monument of superior design, or any single group of sculpture, which has attained extended or enduring fame. Passably good artists there were, but the whole spirit of what was called art was infected with either a timid, conventional mannerism, or debauched by a false theory or ignoble sentiment. The best sculptors were, and claimed to be, but imitators. Originality and truth to nature had neither exemplars nor admirers.

Such was the atmosphere into which Antonio Canova was born November 1, 1757. And we may almost say that as soon as he was born he began to work; at such a truly infantile age were the pencil and the chisel placed in his hands. It was in the Venetian territory, in the little village of Possagno, between the Alps and the Adriatic, that the humble family of the Canovas resided, as had their ancestry for a long but untraced period. The father, Pietro, died when the little Antonio was only three years of age, and his mother soon remarrying, he was left to the care of grandparents to be reared. Here we trace some signs of hereditary talent. Pasino Canova, the grandfather, is called by the English author Mesnes, and other biographers, a "stone-cutter," but he was evidently something more than that, as specimens of his work as a sculptor, and on altar-pieces, still remain to testify in Posagno and the neighboring villages of the vicinity.

The fact that the Canovas were poor has been regarded by the admirers of the great sculptor as a very unfortunate circumstance; but the reverse we think may be shown; for at an age when most children remain in the care of nurses, or are left to their own amusements, the grandfather of little Antonio put a pencil in his hand, encouraged him to control the command of that, in the exercise of drawing from set lessons; then taught him to make small models in clay, and from that to use the chisel with skill and dexterity; so that in his ninth year the boy completed two small shrines of Carrara marble, one of which was inlaid with colored stones so well executed that they were placed in the country villa of the patrician, Falier, near Possagno, where they are still preserved.

Thus, partly from the poverty of the old man as well as from the hopes he entertained of the talents of his grandson, Antonio was from his earliest years habituated to the practice of the art which was one day to render him famous. Though in an obscure position, with few external incitements to study, Canova at least grew up amid surroundings congenial to his tastes and to the development of his talent. He is represented by his friend in after life, the Count Cicognara, as of a docile and studious temperament; having as little inclination as time to indulge in the sports of boys natural to his age; he thus soon attained all the mysteries of the sculptor's art, so far as his native village could supply them. He had not however been restricted to the paternal cottage or workshop; in the villa d' Asolo, occupied during the summer months by the Signor Giovanni Falier, a senator of Venice, and in the company and friendship of the latter's son, he passed many pleasant days, amid scenes and surroundings which assisted in cultivating his taste and inciting his ambition. It was in connection with this patrician household that the story of the "butter-lion" is told of Canova, to the purport that, on one occasion, some ornament ordered for the signor's table having failed to be presented in time for a party assembled, that the lad Antonio, seeing the anxiety of the servants, called

for some butter, and therewith moulded a lion of such true and noble proportions as to excite the astonishment of the signor and his guests.*

This incident, though constantly repeated, is discredited by some biographers from lack of positive proof, but all the probabilities are in its favor, as the lad was not an absolute novice in modelling, and was a frequent visitor at the villa d' Asolo; and we may readily imagine that something less than absolute perfection would please under such circumstances. It is observable, also, that Canova, in his maturer years, was partial to the introduction of lions in his monuments and relevios. It is certain that Falier's influence placed Antonio under the instruction of his first regular master.

Passing from the tutelage of old Pasino at the age of twelve, he was placed in the studio of Bernardi, known better by filiation as Toretto, in the villa di Pagnano, not far from Asolo. He was an artist of repute from Venice, and only temporarily located in the vicinity, being employed to furnish certain embellishments to the Falierian mansion. It was in this studio, only a few days after his entrance as a student, and during the absence of his master, that Canova executed the models of two angels, the marble copies of which were afterwards placed on the high altar of the church at Montfumo. These were regarded at the time by Toretto as evincing not only uncommon but really extraordinary skill, considering the age and limited means of improvement which his pupil had hitherto enjoyed.†

With Toretto, Antonio continued two years, principally employed, for his master's benefit, in the use of the chisel, but seizing every opportunity, in over hours or when other favorable occasions occurred, to draw designs and subsequently to model them in clay. His progress in all that this master could teach was rapid and steady. From the promise which Toretto perceived in him, he not only spoke highly of him to

* *Vita di Canova*, Missirini, p. 42.

† *Biografia Italiani illustri*. Tipaldo.

his patron Falier, but graciously gave him permission to use his own name; a favor which the artists of Italy were accustomed to bestow upon their favorite pupils, and a practice which has caused no little confusion in fixing the authorship of many works. Canova, however, never found occasion to avail himself of the permission so kindly intended. As may be judged from the above incident, the best feelings existed between pupil and master. But if the latter was satisfied, the former was not. Canova yearned for a wider field. Those indefinable feelings of mingled hope and desire, of doubts and aspirations, alternating with seasons of depression amounting almost to despair, combined with a temperament of keenest sensibility, while the subject is limited in action by poverty and dependence, form a state of mind which has been shared with Canova by many other sons of genius in his own and other professions.

We have dwelt upon these early scenes not so much for their intrinsic interest as for the purpose of showing what were the foundation stones of Canova's eminence. These were, first, hereditary taste; secondly, a kind and genial, not forced, induction into the practical exercises of his art; and thirdly, a conscientious performance, on his own part, of all his allotted tasks, with the ambition superadded to do more and better than his master set before him.

Toretto having completed his engagement at Pagnano, prepared to return to Venice, to which city it was no part of his agreement to take Canova. But previous to his departure, he had so highly commended the talents of his pupil to the Signor Falier, that when that senator returned to Venice, as was his custom for the winter, he invited Antonio to the Falier Palace, and bade him consider it as his home.* At this time the young artist was not fifteen, and so suddenly transferred from his obscure native village to the attractions of the Venetian capital, as the favored *protégé* of one of its honored patricians, it would not have been strange if the lad had

* *Archives littéraires.*

given away, at least for a season, to some of the novel enchantments of that "city on the sea." But nothing was further from his intention than to spend his time in self-indulgence or amusement. His master Toretto had died shortly after his return to Venice, so that the boy was now left to his own discretion as to the course he should pursue. Quickly was his determination made. His first thought was how he might best advance himself in his art, and coequal with that desire was the wish to find some intermediate employment by which he might measurably free himself from entire dependence on his generous patron.

Seeking out a grand-nephew of his late master, Guiseppa* Ferrari, also surnamed Toretto, a sculptor of some merit, he made an engagement with him to work for a small remuneration during the hours of each afternoon, while he determined to employ his mornings in attendance at the Academy of St. Lucca, and in drawing from the many fine designs and pictures in the gallery of the Farsetti Palace,† the munificent owner of which freely threw open his collection for the benefit of students and others. It was in this gallery that his studious habits and strict attention to instruction attracted the attention of the famous Prof. Mingard, who gave him his first lessons in painting.‡ His days thus usefully and honorably filled, his evenings were spent as a permanent guest in the home of his patron, amid a circle in which was represented all that there was of literary, scientific, and artistic merit in the Venice of that day; nor were eminent statesmen and ecclesiastics wanting to give breadth and variety to the topics there discussed. This of itself was no unimportant advantage to a young man of quick intelligence and receptive sensibilities like Canova.

Up to this time, the works which he had produced, apart from that which he did for his employer, consisted mostly of

* Some authorities say it was a brother of the above, Giovanni, but the preponderance of evidence is in favor of Guiseppa. *Vide* Mernes, p. 194.

† Now known as the *Hotel della Gran Brittagana* at Venice.

‡ *L'Univers pittoresque*.

trifles, more or less excellent, which he designed and used as presents to his friends; these, though interesting as *primizie*, and showing the certain steps of steady progress in his profession, and sufficiently good to assure his patron and friends that their faith in him was not misplaced, were still not of that perfect quality to be valuable in any other sense than as containing the promise of power, as yet awaiting development. This power was within him, but the instruction of that day proved better adapted to cramping any effort at originality than fostering it. We must expect nothing showing marks of absolute genius till the neophyte cuts loose from his teachers.

One quality of mind which remained a characteristic through life, was equally noticeable at this early period. He could hear praise not only without injury, but with no other feeling than an increased desire to still better merit it. The Signor Farsetti, having watched Antonio closely, and being convinced of his superior abilities, besides having become personally attached to him through observing his amiable deportment, determined to test the quality of his favorite by a special commission. The subject selected was one calculated to interest the feelings, as well as to try the practical efficiency of the artist, though affording no great scope for originality. This was a group of Orpheus and Eurydice. The particular moment in their affecting history selected for portrayal was that crucial instant when Orpheus, forgetful of his compact with the infernal deity, looks back, only to perceive his long-sought wife a second time lost to his embrace.

Canova had now left his second master, with whom he remained but one year, probably feeling that he could learn nothing from him; he was thus free to use his time as he pleased, and we may readily conceive, as indeed his own pen in after life described,* the pleasure with which he commenced for the first time to create the human figure of life size, under the stimulus of a commission from a loved and

* *Vide* letter to Falier, dated Roma, 28 Augusta, 1784.

honored friend. His need of a studio was kindly supplied by the monks of St. Stephens, who offered him the use of one of their vacant cells for a workshop.*

Nearly a year's labor was expended on the statue of Eurydice; this work involved one difficulty not easily overcome in stone—marble was not used in this group, but a soft native stone known as *pietra di costosa*. Eurydice is supposed to be leaving the mouth of hell; hence flames and smoke are behind and partially around her, elements difficult to work into a natural appearance in any solid substance. The fatal moment is indicated by a body-less hand, which grasps her right arm, while the whole motion of the body, which inclines slightly to the left, and the expression of the countenance, declare that, though the effort is made to escape, yet the attempt is realized as futile. The ultimate fate of this statue is unknown. Trace of it was not lost, however, until after an engraving had been executed, which conveys a just and poetic conception in the *tout ensemble*. It pleased and was accepted by Farsetti. But it did not satisfy the artist, and he determined to delay the execution of the Orpheus until he had settled certain principles of practice which he had long revolved in his mind. From the difficulties he had experienced in working a life-size figure from a small model, then the universal custom, Canova made up his mind that it was an altogether erroneous mode of procedure. Henceforth he introduced into his practice the process which we believe is now universally followed, of working the stone only from full-sized models, the exact counterpart in every particular of what the finished work was meant to be.

Among the other corruptions into which the art of that day had fallen was the error of spontaneity. The popular opinion, to which also the artists had succumbed, was, that spontaneous production evinced more talent than careful designing and modelling; that the man who could take a piece of marble, and work it into his idea, or from it make a copy

* Cicognara's *Vita di Canova*, p. 81.

of an antique, without other model, was the genius; while he who required careful drawings and measurements, or elaborate clay modelling for his help and direction, was a mere plodder. Is it wonderful that with such false ideas of the processes of truth in art, that all sorts of falsities were perpetrated, or that meretricious adornments were abundantly used to conceal the defects of natural grace and symmetry, which inevitably resulted from such presumptuous license? That this practice was fatal to the production of perfect work, Canova had in part realized before his production of the Eurydice; though his previous efforts having been works of less dimension, the absence of counterpart modelling had not been so visibly demonstrated. From the practice which at this epoch he introduced, and ever after continued, may be justly ascribed the restoration of a purer style and a more perfect finish, of which he soon became the foremost exemplar.

The commencement of the Orpheus was postponed that he might bend his whole mind to the discovery of those principles which had been the secret strength of that perfection in sculpture which, in his novitiate life, was found only in the antique, and, as a collateral consequence, to seek out the cause of that degradation of art which he saw around him. His reflections soon led him to the truth, that nature had been abandoned, that a servile conventionalism had bound its iron fetters upon every branch of art. That instead of studying from the life and natural objects, the scholar had only copied from the master, and he from his predecessor; that the whole practice of the schools, almost from the days of Michael Angelo, had been one vicious circle of imitation. If this imitation had been solely from true and pure models of the best sculptors of the best days, though seriously limiting the inventive faculties, still the result would not have proved so disastrous. But a worse delusion than this had seized upon the minds of Italian sculptors.

From the popularity of Corregio in the sister art of painting, a school of sculptors had arisen, of which Bernini was

the head, and Rusconi, Algardi, Moco, and others, abject followers, who strove to copy in marble the style of Corregio on canvass! The result of attempting to blend in practice arts so different in their essential principles may be imagined. The painter dealing with flat surfaces, in which it was required only to delineate one aspect of any form or figure, represented his single figure or groups with every aspect of varied color to assist in the expression, while the sculptor must finish the full, free detached form perfect on all sides, without any adventitious aid of collaterals to deceive the eye. The painter may conceal much, if his drawing is defective, by the skilful use of light and shade. The sculptor can conceal nothing. His work must be perfect, or every imperfection is patent at a glance.

Particularly in the matter of drapery did the absurdity of this vile subserviency appear in the work of the sculptor. Instead of the marble exhibiting the freedom of the limbs—the pure symmetry of the human form in repose, its beautiful or fearful energies in action, statues were fast attaining an unsightly muffled aspect, from the voluminous folds which enwrapped the whole form, while the head, a hand, and usually the feet emerged, with no outward sign of connection. We shall see hereafter in the course of this article the immense change Canova wrought in this respect. He was resolved to reform altogether in his own practice the entire usage of the schools in the matter of imitation—to revert always to the living model.

With these objects in view he not only commenced the study of anatomy, which he subsequently declared was “the secret of the sculptor’s art,” but even sought and obtained admittance to the dissecting room, where he practically demonstrated his theoretical acquirements on the subjects provided. He secured the services of living models, while he made drawings of every conceivable attitude which could be useful to him; while his observation seemed almost preternaturally alive to whatever of striking appearance or peculiar

posture presented itself on the pathways and canals. He watched artisans, laborers, and dancing girls, and particularly the sailors and boatmen—in fact, wherever the heroism or poetry of motion was in any way displayed. He haunted the theatres for a season, solely for the purpose of watching the different expressions of the varied passions displayed by the actors—that he might learn “*Il scolpir del cuor*”—the sculpture of the heart. He left no means untried by which he might gather new ideas or new facts for his purpose. He also continued his book studies; but realising that he could not compass all knowledge, he carefully selected those branches which bore the nearest relation to his beloved art. With such assiduity, with such singleness of purpose, such pure and unalloyed devotion to his profession, there would have been no risk in prophesying that a new art era was impending in Italy.

Three years were spent in this varied sort of preparation before his Orpheus was completed, and the very marked improvement upon the Eurydice showed that his studies had been wisely and satisfactorily directed. Brought specially into public notice, it was received with universal favor. It happened that about this time the opera of Orpheus, by Bertoni was brought out, the part of Orpheus being taken by Guadagni, and the social *furor* of Venetian life was divided between these artists, so that the regulation questions of the virtuosi as they met, were, “Have you heard Guadagni?” “Do you know Canova?” This enthusiastic reception of his work, Canova afterwards declared, “made him a sculptor.” Other commissions speedily followed, and he was now in a fair way of achieving the fame he coveted. Among the most interesting works of his, which we may term the period of his novitiate, was the group of Dædalus and Icarus, to which reference will be made hereafter. Four years were spent in this way in Venice, and then, like every true artist, he began to yearn for Rome.

But how was he to make a beginning there? how to support

himself amidst the throng of artists, familiar and at home there, already known and patronized? The problem presented greater difficulties to his own than to the minds of his friends. Canova modestly underrated the interest which he had excited. His wishes being ascertained, which only coincided with the judgment of his steady and generous patrons, chief among whom he always held Signor Falier, he was at once provided with letters of introduction to the Venetian ambassador in Rome, the Cavaliere Zuliani, who subsequently became one of his most devoted friends; while Falier, with the co-operation of others, prepared and presented to the senate of Venice a petition requesting that, on account of his rare merit and the honor he was likely to do the state, a pension be granted him. This, from lack of precedence and certain technical objections, was not at once successful, but after the lapse of nearly a year a pension was granted of three hundred crowns per annum. But by his own exertions, and the support of Zuliani, he commenced a competition with the living artists of the modern Athens. Canova had the good fortune, all through his life, to secure the attachment of devoted, influential friends, as well as of those in humble spheres of life. In fact, if the accounts of his biographers may be fully trusted in this respect, there were few men more capable of exciting enduring attachment; being devoid of everything bordering on envy or jealousy. He was, though of a thoroughly independent spirit, so open to suggestion or even severe criticism, that in all noble spirits enmity was disarmed, and it was left to national prejudice or petty minds to become his detractors.

The house of the ambassador at Rome in which Canova was invited to remain, was, like that of the Signor Falier in Venice, a nucleus around which gathered the best minds of the city. Desirous of worthily introducing Canova to his brother artists and the literati then residing in Rome, the Cavaliere Zuliani had sent for the *chef-d'œuvre* of his young friend's Venetian labors, the group of Dædalus and Icarus, that he might exhibit it to the best artistic judges of that time

and place. There were present such men as the critic Aristarchus, the engraver Volpato, Battoni, painter, Cadei, sculptor, Gavin Hamilton, Pucinini, and many others of equal taste and judgment. The group thus brought under so severe a test consists of two figures only; the smaller, Icarus, being raised nearly to an equal height with his parent by being placed on a slightly elevated mound of earth, with his left side toward Dædalus, while the old man bends forward in the act of adjusting the wing on the right arm of the youth. The general handling of the subject is decidedly good, though fault has been found by some critics with the lack of precision in the lines of the figure of the youth, which are certainly not particularly striking. But in the face and attitude of Dædalus there is the character to the life; his trembling hands seem to betray in their nervous action a dread of disaster as the result of the experiment about to be tried, while in the furrowed countenance are seen those mingled feelings of hope and fear which would naturally beset a parent at such a moment.

For a while the group of guests stood in silent astonishment, quite unprepared as they were to see a work of such merit from the hands of a young man of twenty-three, newly arrived among them, and consequently lacking, as they thought, that culture which can only be derived from contact with the best minds and study of the best examples. Gavin Hamilton was the first to break the silence of astonishment and admiration; he approached Canova, who stood apart, awaiting with nervous anxiety the first Roman verdict on his work, and seizing his hand warmly congratulated him on his success. The tone being thus given by one so highly respected among his brother artists, the praise became contagious and all joined in commendation of the group, Aristarchus truly guessing "that the forms had been taken from life"—an innovation somewhat startling to the mannerists of the period.*

Though a member of the ambassador's household, and so favorably made known to the leading artists with whom a

* Missirini in *Vita*.

great portion of his future life was to be passed, Canova was still poor; ready money was not within his reach. He craved the opportunity of creating a group of heroic proportions and design, but he had not the means to procure a block of marble sufficiently large for the subject he contemplated—this was Theseus vanquishing the Minotaur. Disclosing his desire to Zuliani, the coveted block was cheerfully ordered for the expectant artist, who, with renewed hope of excelling himself, set eagerly to work designing and modelling.

We have spoken freely of the degradation of the art of the period in Italy, and though this could be scarcely exaggerated; though no master mind had taken its position in the van of progress and reform, yet symptoms of the dawn were certainly approaching; a reviving interest was awakened in the ranks of the archiologists especially, which tended to diffuse a better appreciation of truth in art by the recovery of those antique gems which have never failed, when made accessible, to instruct and delight.

The reigning King of Naples, Charles III., gave ample encouragement to an extensive system of excavations in the search for lost treasures of art, under the continual stimulus of his learned minister Tanneci. He also established an academy for the collection and illustration of antiquities at Pæstici; for him engravings were made of the most noteworthy objects, and, copied by other hands, were extensively circulated. Leopold of Tuscany also helped to prepare the way for the coming reform in a similar manner, by publishing plates and drawings of the famous antiquities buried as it were in the Florentine galleries and museums. At Rome the Cardinal Albini proved a munificent patron, not only of antiquaries, but of men of taste and culture in every department of the fine arts. Clement XIV., and, later, Pius VI., Cardinal Silvia, and others aided more or less in the same spirit. Writers, too, began to appear with some new thoughts and discriminating strictures on the different branches of art. Mengs, Milizia, Algarotti, Winckelman, D'Azares, the learned Hancar-

ville and Sir William Hamilton. Ottone Calderari was reviving taste in Vicenza, the labors of Temanzi and the bold designs of Flaxman all helped on the approach to a brighter day, continual zest being given by the interesting discoveries making at Herculaneum. Though the most clear-seeing among this brilliant galaxy had not grasped the very core and heart of reform in recognising the security of a return to the study of nature, there was yet, if we may so express it, a movement all along the line of intellect and taste toward the right direction ; but without a leader of force and originality enough to inaugurate a clear and definite assault upon the fortress of falsities which stood in the way of the awakened and moving but not yet victorious army. The coming man was not revealed.

Meanwhile Canova kept steadily at work, in close seclusion laboring at his task ; holding, with Sir Joshua Reynolds,* that unfinished work should not be exhibited even to friends ; that the artist's mind is apt to be embarrassed by premature and discordant suggestions ; while the effect of the completed work is always injured by previous familiarity with the processes of labor. Certain hours of each day he still devoted to study in the galleries and collections of ancient statues, with an assiduity as remarkable as praiseworthy ; showing, as this did also, that no peculiar theories which he held prevented him from making use of all the subordinate aids he could find in the works of preceding artists. Though most of his time was given to his Theseus, several minor works were also undertaken and carried to completion during this period. Chief among these was an Apollo in the act of crowning himself. The subject would scarcely admit of invention, and would demand no special notice, since so many more notable works succeeded it, but for the fact that it opportunely furnished to Canova a competitive test of merit with a rival artist, claiming to be one of the best of living sculptors in Rome. This was Angelini, whose Minerva

* See Discourse xv.

Pacifica was placed on exhibition at the same time as Canova's Apollo. The public judgment decided unhesitatingly in favor of the latter.

But a nobler triumph was at hand. The Cavaliere Zuliani was alone cognizant of the progress of the secret work on the Theseus; when all was completed, the artist prepared a model of the head which was placed in the ambassador's reception salon; many guests were invited, with the ulterior object of getting an expression of opinion upon it. Not the slightest intimation had escaped respecting the existence of the work from which it was taken. Various were the comments and earnest the discussions as to its origin, intermingled with surmises how such an undoubted antique had come into the possession of their host. All agreed that it was of Greek origin and of great excellence. Some even went so far as to try and recollect where they had seen the original; others were almost positive that they knew to what particular statue among the ancients it was to be attributed. An end was put to these amusing speculations by Zuliani exclaiming, "*Ebbene, andiamo a vederne l'originale.*" ("Come, let us go and see the original.")* The general astonishment increased; still all expected to see some ancient statue, by some good fortune recovered; when the *cavaliere* triumphantly led them on to where Canova's marble hero sate, victorious and elate, on the prostrate form of the monster;—victorious, but still showing signs of exhaustion, as if the struggle, though well and nobly ended, had been most hardly contested.

The contrast between life and death are admirably delineated in this group. The Minotaur, lying prone over a rock, exhibits in each limb and every muscle the placidity of actual death, while the body is yet warm with recent life; while the conqueror shows, not only in the way he rests upon his spear, but in the raised veins and muscular contraction of the right arm, and the suffused condition of the whole body, the extreme violence of the late contest. In the countenance likewise is a su-

* Henri de Latouche, *Œuvres de Canova*, p. 130.

preme self-consciousness of ability to overcome, if need be, other foes of equal or greater magnitude. This work sufficed to fix the fame of Canova upon a firm basis, though it was not in groups of this kind that his most distinctive qualities were displayed. The head and toes of Theseus were modelled after the antique, while the limbs are as evidently studies from life, which certainly mars the unity of the work; but the inspiration of expression obliterates all minor faults, and compels a willing or unwilling admiration.

We have, in a preceding page, referred to the reprehensible, conventional mode of treating drapery in sculpture, first in the massiveness of the folds of full-length robes employed in the concealment of the form, rather than as an aid in the embellishment of the human figure; and, secondly, in the opacity of these folds as well as in the texture of the garments. To Canova are we indebted for the modern introduction of those light, airy, guaze-like, transparent draperies in marble which give elegance of outline with just sufficient concealment to enhance the beauties of a contour they are not meant to hide. To display, in its purity and grace, not to conceal the human figure, he held to be the true mission of sculpture. Of several classes of statues and groups illustrating this idea, the best known, as being most frequently copied, are the Hebe, Psyche, Dancing Girls, and the Graces. These were all repeated by Canova's own hand for many different persons.* An Italian poet, Ippolito Pendemonte, has beautifully expressed the feelings excited by the representation of the light and buoyant joyousness of the young and beautiful Hebe who, with the slightest trace of depending drapery, which looks as if woven in celestial looms, is represented with vase and cup in either hand in the very act of stepping; the artist having seized most successfully in this creation the very life of a partly completed motion; the right foot wholly, the left partially,

*One *Hebe* is in the Casa Albruzzi at Venice; a *replica* of this was made for the Empress Josephine. An original *Psyche* is in the family of Sir H. Blundel. The *Graces* are in the palace at Monaco. A *Dancing Nymph*, with cymbals, was bought by the Prince Rossamoffsky of Russia.

raised ; and as we look we almost expect to see the movement consummated.

“ Whither Celestial Hebe dost thou stray,
Leaving the banquet of Eternal Jove ?
Deign'st thou to change the radiant fields above
To tread earth's dark and ignoble way ?
Immortal sculptor ; who dost yet outlive
Italian art, and reachest Attic grace,
Life's soft and breathing aspect thou could'st trace.
Here, sculptured motion cheats the wond'ring eye ;
Back from that form on which entranced we gaze,
Her vestments seem to flutter in the wind,
Buoyant in many a graceful fold behind.
While Nature's self, whose law the world obeys,
Deceived by mimic art, *believes a stone*
With motion gifted, swiftly passing on.”

In these light and graceful figures and groups the artist bestowed the greatest possible attention to details. “ Perfect even to the nails,” was a maxim of the Greeks, and in this degree of finish Canova practically excelled. Though especially successful with the eye, he was not unmindful of ears and nails, which he maintained had as specific a character, though different in degree ; and they were never treated by him as unimportant addenda, he claiming that, when carefully wrought, with due observance to the character of the statue, they greatly added to the effectiveness of the entire figure. The absence of care in these particulars would no doubt depreciate the *tout ensemble*, without the cause being appreciated by ordinary observers. What every one, whether artist or not, could appreciate in their works, and others hereafter to be considered, was the wonderful flesh-like finish of the skin. In this we believe Canova to have been unrivalled ; if he had stopped his work here the world would have still been indebted to him for three important reforms : the return to life models ; the restoration of the true uses of drapery in sculpture ; and the example of exquisite finish in flesh surfaces. But these were the beginnings—the minor trifles of his life work.

It is not to be supposed, though we have more especially

referred to the helps which he received, that Canova was free from those assaults of prejudice and jealousy which inevitably pursue the innovator upon established usages; all the conventionalism, all the conservatism of the age was against him; many of his unsuccessful rivals were of course ready to assail the new aspirant for fame with every reproach which wit or malice could invent. Some of the most embittered, because the least successful themselves, declared him to be "*senza gusto, senza brio, e senza grazia*"* (without taste, without fire, and without grace). The only reason why those indiscriminate critics have so little influence upon his life was, that he would not allow himself to be disturbed by them; taking, in the best possible part, either just or unjust criticism from whatever source it came; holding that whatever was publicly exhibited was rightly subject to whatever opinions people chose to express. Had he been friendless and unsupported, such attacks, we imagine, could not have been so patiently borne; but his undeviating rule was, never to answer any criticism except by the effort to do better. To the objection of the late Lord Bristol, that the group of the Theseus and Minotaur "was cold," his chisel replied in a group shortly after produced, of Cupid and Psyche, which very possibly proved "too warm" for his lordship, as it certainly did in the estimation of some others.

The genius of Canova was not of that sort which bursts forth in sudden flashes of brilliancy, but was of a steady and progressive order, yet not of that ordinary kind which indicates great talents only; it was true genius, for it was something which no amount of education could have produced; it was inherent in the man, and, under any circumstances, would have found some means of expression. So far as his own words explain his process, we find that he just seized an idea intellectually, not through the emotions; subsequently analysing it in all its aspects, by reflection and experimental tests he perfected it, and eventually incorporated it in some glowing

* Vide *List. View of Modern Sculpture*. Edinburgh, 1825.

figure, some expressive group, some immortal souvenir of the phase of thought and feeling which had filled and hallowed his soul before marble, clay, or pencil had been touched.

In consequence of the reputation attained by Canova by the production of the victorious Theseus, he was shortly after solicited to perform quite another sort of work; this was a memorial monument in honor of Clement XIV., better known in the literary world as the author of "Ganganelli Letters." But here an obstacle arose in the scruples of the artist, who was still receiving a pension from the Venetian government, and his conscience took alarm lest it should be thought dishonorable in him to accept a commission from the papal state while, as he considered himself, in the service of Venice. Yet the request was of such a nature as to excite all the ambitious feelings of the artist. He was still a young man and comparatively new to Rome; yet the Papal court had passed over the older and native artists to bestow the greatest honor they had at the time to give, on him. Indecision was no part of Canova's character. Immediately on receiving the invitation to the work, which came through his friend Volpato, and before responding to it, he started off to Venice and laid the case before the senate; which body, with a generosity and noble discrimination which did them the highest honor, cheerfully acquiesced in his acceptance of the commission, at the same time definitely releasing him from any restraint whatever upon the use of his time, conceiving it glory enough to have given an artist to Rome, of whom that city was already proud.

With grateful satisfaction Canova returned and accepted the contract, and at once commenced designing and modelling for this great work. Two years were expended in completing the model—the marble was still untouched. It was not until 1787 that it was placed in position in the church of the Holy Apostles. We cannot here do better than give our readers the description and opinion on this monument, by Milizia—not a friend hitherto, but a bitter opponent, of modern art and artists. He writes:

"A singular phenomenon, my dear Count, wherefore I write to you—what a poem! In the church of the Holy Apostles, near the entrance to the sacristy, and fronting down one of the side aisles, the sculptor, Antonio Canova, a Venetian, has erected a mausoleum to Pope Ganganelli. The basement is divided into two plinths. Upon the first sits a beautiful female, called Meekness—meek as the lamb which reposes at her side. Upon the second division is the urn, over which, on the opposite side, reclines Temperance, another beautiful figure. From behind rises a pedestal, supporting a sort of antique form, where, full of dignity and clothed in a most becoming manner, (*papalissimamente*), is seated his Holiness, with the right arm and hand extended horizontally, in attitude of commanding, of pacifying, of protecting. Such is the monument. The whole is of white marble, except the lower basement, the pedestal, and chair, which are of a greyish color (*sumacello*). The harmony is delightful, the light proceeding from above, and in moderated splendor, whence every part comes out with great sweetness. The composition is of that simplicity which seems facility itself, yet is the very essence of difficulty. What repose, what elegance, what disposition! The sculpture and the architecture, in the whole, as also in the details, are in the style of antiquity. * * * * During the twenty-six years which I have passed here in *questa urbe del orbe*, I have never witnessed any work so generally applauded. Of all the productions of modern sculpture, this is declared by the most liberal and intelligent artists to approach nearest to the antique. Even the ex-Jesuits* themselves cannot help praising and admiring this marble Ganganelli. * * It is indeed a perfect work, of which were there any doubts they would be dispelled by the very censures of the Michael Angelists, the Berninists, the Borominists, who, Heaven pity them! regard as defects the greatest of its beauties, exclaiming against the drapery, the forms, the expressions—as antique! Our friend Pietro Vitali is now employed upon an engraving of this monument. I congratulate myself, then, with all the Venetians. I earnestly wish that the young artists may follow the career of Canova, and that the fine arts may again be restored. I wish much, indeed, but I hope little, etc."†

The difficulty of these pontifical monuments was greatly increased from the usage, which had grown into a sort of ecclesiastical etiquette, that the statues of the pope memorialized should be turned towards the chair or tribune of the temple;

* The Jesuits had been expelled from Rome by this pope.

† This letter was originally addressed to the Count of Vicenza, first published by Cicognara, and subsequently among the "*Lettre Medite*" of Gamba. The date of it is Rome, April 21, 1787.

and, to accord with this position, of course all the other figures and ornaments must be arranged. This restraint was a great source of embarrassment, but one which was successfully overcome in the monuments under consideration. In a later one, that of Clement XIII., is the figure of a mourning genius of remarkable sweetness and dignity of expression. This figure always remained a favorite of the artist; it was indeed twice wrought nearly to completion; the first statue being abandoned on account of the discovery of a slight discoloration in the marble, which did not appear till much labor had been expended upon it. The pecuniary value of the marble alone was five hundred crowns, over four hundred dollars; but no pecuniary loss could induce Canova to introduce imperfection, which there was any means in his power to remedy.

Among the numerous monumental works subsequently executed by Canova, one to the memory of the Princess Christine, married to a prince of Saxony, a daughter of Maria Theresa, at Vienna, is one of the most notable. It is pyramidal in form, and contains nine human figures of full life-size, besides a lion, a medallion with a likeness of the princess, and imaginative figures of Felicity, winged geniuses, etc. One famous group in this monument is that known as "Beneficence," composed of three figures. Beneficence, a female figure of gentle yet dignified mien, leading an old man and a child towards the tomb. In her arms Beneficence also holds an infant. The face of the old man is wonderfully expressive, as with tottering step and dimmed eye he slowly follows, gazing up to the face of his lonely guide with a faith and confidence which a no less worthy leader could inspire.

A favorite mode of memorial work which Canova subsequently made his own, was the execution of the bust of the person to be memorialized in likeness of the original; this placed on a central pedestal he would surround with natural, allegorical, or mythological figures, exemplifying the real or supposed peculiar virtues of the deceased. This gave opportunity for great variety in the designs and execution. Later,

historical relevios became a prominent product of his studio; these embrace a great variety of subjects of and styles of treatment, and like everything else of his were always first completed in full-sized models. The number of figures introduced in these was sometimes very great. The series representing scenes in the life of Socrates, introduced from fifteen to eighteen figures each. In the relevio representing the offering of the Trojan women to Minerva, twelve robed figures stand in processional line, in couples, which finely exemplify the power Canova had attained in the management of drapery. In such a scene as this, where deep grief and depression were to be manifested, of course no airy, light costume was admissable, but it is wonderful to note what expression is given to these bodies wrapped from head to foot in mourning robes; each one, by the attitude of head, arms, or hands, though shrouded, seems to represent a different phase or degree of the general woe.

It would be impossible to give a particular notice within the compass of an article of any large portion of Canova's works. We must, however, refer to a distinct class in which he was eminently successful. Though purity and simplicity were the first and permanent marks; though elevation and grandeur of conception were not strangers to his designs; yet in the delineation of voluptuous beauty several of his statues have stood the test of comparison with the best specimens of Grecian art.

His Venus Victorious, representing the queen of love on a couch, half rising and partially draped—his Venus coming from the bath; his Cupid and Psyche; particularly the group which represents Psyche at the moment when discovered by Cupid, while under the effects of the deleterious fumes which she has inhaled from the fatal jar—all of these have little to be desired in the expression of luxurious voluptuousness; though this class of subjects form numerically but a fractional part of the whole, they are none the less explicit evidence as to the versatility of the artist.

In full opposition to this class we have another, such as the various Magdalenes, of which several with material variations were executed. Of three which we recollect, the first is decidedly disagreeable. It represents the Magdalene in the awkward position, upon her knees, facing the spectator; her figure, gross and unpleasing, expresses rather plainly the life of debauchery which now, in all the "squalor of penitence," she mourns; with hair unkempt and dishevelled, she appears, apart from moral considerations, a coarse, repulsive woman; truer to nature undoubtedly, but far less attractive than the refined penitents so frequently made the subjects of artistic representations. Two other figures of the Magdalene, more subdued in tone and chaste in design, preserve in more agreeable form the aroma of penitential grief.

Hitherto we have beheld Canova on his native Italian soil; on the shores of the Adriatic, or the banks of the Tiber; but the political changes which had driven the Bourbons from France was about to induct him into a new sphere for a time. In 1802, at the invitation of the first consul, Canova visited Paris. His warmest admirers admit that he received a most hearty welcome from the artists and literary men of France. One of his most appreciative biographers speaks of his reception as follows:

"Pendant son premier séjour à Paris, Canova reçut des artistes l'accueil le plus distingué. Le peintre Gérard fit son portrait. L'Académie des beaux-arts se l'associa, et il assista à plusieurs séances de l'Institut comme un de ses membres. Rappellé en France, quelques années après, pour faire la statue-portrait de l'impératrice Marie-Louise, il en plaça la tête sur une figure de la Concorde."*

Not content with the power of the bayonet, and the empire of force which he had established, Napoleon desired to perpetuate his influence through the medium of the arts. He wished not only to preserve in enduring form the memory of his own triumphant cause, and the lineaments of himself and

* M. Quatremère de Quincy, *Memoires historiques sur la vie et les travaux de ce célèbre artiste.*

family, but with the true instinct of genius he felt that whatever talent he could draw to his court, whether by the presence of men of science, of literature, or art, would be measurably reflected upon himself. He had, also, that ambition for France, that could not bear to see a superior mind in any pursuit or profession fulfilling its mission elsewhere than in his own capital.*

The object of his invitation to Canova was to induce the artist to change his abode, to abandon his loved Italy, and to transfer himself and studio to the French capital; every inducement was held out; increased pecuniary rewards; the glory of embellishing the chief city of Europe, comparing the number of his own subjects, his powers, and resources with the limited and dependent condition of the papal states; a dependence, by the way, which the first consul had been prominent in producing. Napoleon endeavored in repeated conversations to induce Canova to accept the friendship and protection of the French court, and to abandon Italy forever. But the proposition met with no favor in the mind of the artist. A quiet patriotism bound him to the fate of his own country and to the fortunes of his friend Pius VII. He saw nothing in Paris to compensate for the loss of Rome; nothing in the new and interested friendship of the first consul to make him forget his early friends and patrons in Venice.†

* Napoleon was in the habit of treating him with the most friendly familiarity. The following anecdote will serve as an illustration. The emperor said, "A la bataille de Wagram j'ai tiré cent mille coups de canon; et cette dame que vous voyez (pointing out to him Maria Louisa) souhaitait ma mort." "C'est bien vrai," replied the empress.—*Vita di Canova*, Cicognara.

† At all events, Canova was in no particular need of a patron at this time, for not only was he in comfortable circumstances, but had acquired wealth. It should be added, however, that he made the most generous and honorable use of his money:

"Les travaux immenses et continuels de Canova furent pour lui très-lucratifs. L'argent qu'il gagnait lui permit, dès le principe, de former de nouvelles entreprises, et dans la suite de fonder d'utiles établissements. La bienfaisance fut chez lui une vertu pratique. Quand l'Italie fut envahie par l'armée française, la capitale du monde chrétien étant menacée, les cardinaux, le clergé, et tous les grandes propriétaires de Rome quitterent cette ville; la détresse y fut extrême. Canova employa toutes ses ressources à decouvrir les indigents. Ses libéralités, dans une seule de ces années calamiteuses, s'élevèrent à 140,000 francs.—M. Miel, dans *L'Enc. des Deux Mondes*.

He subsequently accepted, however, some commissions; among these was a bust of the emperor, which was to have furnished the portrait model of a colossal equestrian statue. The horse only was completed when the downfall of Napoleon led to the substitution of another rider; while the statue of the French emperor, sixteen palms high, met with a curious fate. It was presented to the British government by the restored Bourbon, King Louis XVIII., and subsequently given to the Duke of Wellington; in whose house in London it was assigned to an obscure position rarely noticed by visitors. But the diminution of our space reminds us that we must take leave of Canova for the present, with a few brief general remarks.

The charm of his style lay in keeping close enough to our ordinary nature, in his ideal figures, to make it possible for man to claim kindred with the highest, yet elevated so far above the common level, as to be a source of inspiration and aspiration. He kept so close to the great heart of nature that we never altogether lost sight of its grand possibilities as we look upon his "winged genius" as some symbolic figure of Virtue. Yet his tendency is always upward. His heroic figures are grand *men*; they are not demi-gods, with natures unknown to our human experience. For the greater part of his life he did nearly the whole work of even his largest compositions with his own hands; but towards the latter part of his career he introduced the usage, since practised universally, of allowing workmen to reduce the block to its last stratum of superficies, which could never be risked by artists while working from models of inferior size. He loved his work, so that the finishing of a statue was a delight, which accounts for that extraordinary mechanical perfection of flesh surfaces in the originals of his Psyches, Venuses, and Hebes. Part of his popularity while living was doubtless to be ascribed to his amiable and unpretentious manners, but his fame as an artist must rest solely upon his works and on the theories of art by which he was enabled so far to excel his

fellows. These, studied in detail, furnish every principle which is essential to the art of the sculptor ; but if any would attain to so high a position, they must not only enter on life with a superior mental endowment, but must emulate his studious care, his technical knowledge, his avarice of fame, his perseverance and assiduity ; above all, they must throw into the spirit of their work those moral sentiments, that purity of soul and simplicity of expression—that truth to what is highest and best in nature, which was ever the dominant element in the compositions of Antonio Canova.

ART. III.—1. *Die deutsche Literatur.* (German Literature.)
Von WOLFGANG MENZEL. Stuttgart. 1840.

2. *De l'Allemagne.* Par Mme. DE STAEL-HOLSTEIN. Paris.

3. *Introduction to the Literature of Europe, etc.* 2 vols.
By HENRY HALLAM, F.R.A.S. 1852.

For the past twenty years we have heard and read much of the vast wealth and originality in German literature and art; and much has been printed, during the prolonged discussion of the Franco-Prussian war, of the national characteristics of the two antagonistic races. We have had Mr. Carlyle himself, in the newspapers upon the subject, with a fierce, German bias, and naturally, from the contemner of Voltaire, the fond extoller of Jean Paul Richter, and the eulogiser of Fredric the Great in his moral capacity. The stability of the German, the instability of the Frenchman, the heightened worth and simple religious faith of the former, and the fickle virtue and infidelity of the latter, have been sounded with trumpet and drum, and, from sheer force of repetition, out of our national authority-worship and circumscribed observation, have grown an assent and a conviction, as solid and satisfied as though born of revelation or mathematical demonstration.

We yield to none in our respect for the great German thinkers and authors of the past and present day, and are swayed by a certain sympathy for the poetical revery and abstraction which characterise so many German productions; nor are we prone to dispute a practical benefit, in elevation of thought and purpose, to be derived from much of their subtle and exquisite research and theory. At the same time, we are not prepared to yield to that emotional enthusiasm which has been gaining ground of late, quite perceptibly with our younger generations, and which has a tendency to disparage the luminaries of other literatures in its exclusive German taste and fervency. Most of the French classics remain untranslated, whilst we have the ancients, the Italian, and the German in relative profusion; and that *Athalie*, the *Cid*, and the *Comedie Humaine* do not exist in English is our loss, and no compliment to American or English scholarship and appreciation.

The reasons that German ascendancy on the Continent, political, moral, and mental, has been so warmly advocated and asserted in America, are various, and not all of them of recent birth. An American, from boyhood up, is not sedulously taught to look for a corresponding exponent to the old English gentleman of ditty and tradition in the modern gallery of French humanity. Englishmen, and in a measure we, regard that type as indigenous to a perfected Anglo-Saxon race, infinitely more precious and wholesome than anything to be encountered among continental nations; and though, possibly, "the old German gentleman" may at present be recognised and admitted, "the old French gentleman" still sounds vague, if not discarded, upon our jealous ears. For the Frenchman, especially, is popularly considered by us as an irreligious sort of foreigner; a frog-eater ranked by many as but a few degrees above the best of brutes. To a more lenient mind he is a pleasing man-monkey, foe to athletic sports, but given to bows and grimacing, or the accomplishments of a dancing-master; and possessed of an intellect

exactly equal to inventing fashions for dress or bald wit for the stage. Even the geographies of our boyish school days, in magnanimous impartiality, engraved the Frenchman, not as an arch-fiend precisely, but with diminutive boots and waist and cane, and uplifted hat, in the very act of satanic salaam to company understood to be approaching from the other page.

True, there are those more travelled and wise who smile at such vain conceits and prejudices, and who are quick to recognise, in the literature of the French, their adroitness and sagacity in the arts and sciences, and their genuine philosophy, a decided superiority. But such are not in large majority, nor ordinarily the most given to declamation; and the German vote and influence in our country, the comparatively inconsiderable French population in our cities, with that lingering animosity for the attitudes and attempts of the emperor, during our civil strife, and the popular credence just referred to, explain why our electioneering leaders were so safe and earnest in their wild praise of the one, and so denunciatory of the other party to the war.

The cause of protestantism, too, which somehow is supposed to be involved in that of Prussia, has enlisted a stalwart well-wishing for the success of that state on the part of worthy calvinistic church-folk, and with some of our prominent preachers, writers, and different manufacturers of current sentiment. But one and the other of all these public teachers, we make bold to say, have ignored or slighted in their zeal the recent history of diplomatic Europe, the record of modern religious development, or the annals of *belles-lettres* of the christian age. Nay, we are rash enough to doubt if even Mr. Carlyle's peculiar arguments in support of German righteousness in might and calculation have completely settled all dispute as to the Teuton's meritorious priority of the Gaul. The struggle is not over, although the fight be done for the present, and we feel sure that much of this sweeping admiration of Prussian character, as against the French, will

prove in time—as has been somewhat the case already touching the real provocation to the war—to rest upon anything but a fair and sagacious investigation.

Not only German protestantism, however, but German philosophy and music, and German literature, have become decidedly the vogue. One hears terms imported into common conversation which have been quarried from the most abstruse works of German metaphysics. The flippant and pretentious, and some of the lauded contributors to our magazines, have Kant and Schelling trippingly on the tongue, as though the *Criticism on Pure Reason* or the *Soul of the World* were subjects for tea-party gossip, or lent, when quoted, an imposing mien to a penny-a-liner's lucubration—forgetting that, of all the learned men in Europe, those who can pierce the baffling terminology, or the tortuous neologism in which these authors seem fain to burrow with their doctrines, and grasp in their entirety the great ideas beyond, might almost be counted on the fingers. German poetry, too, is fluently lisped in some of our high schools, by effulgent young misses who chatter in the German tongue. Göthe, Beethoven, Lessing, and Heine receive an hysteric, if not unfathomable adulation in that wondrous vernacular engrafted upon darling and delight; and German fairs and Mühlbachs, as well as "*lager*," have met with fiscal success and metropolitan renown.

Yet German merit, after all, is not such superlative perfection; nor has the ecclesiastical dogma, in that land of religious polemics, been always so immaculately or so completely protestant as our rhapsodists would have us suppose. True, the Hussites, when they christened themselves the people of God, called all who differed from them Philistines, yet the Lutherans, with Leibnitz at their head, once made overtures to the pope.* The southern states, which include several

* "Among the German Lutherans there seems to have been for a long time a lurking notion that, on some terms or other, a reconciliation with the church of Rome could be effected. . . . Leibnitz himself, and Melanus, a Lutheran divine, were the negotiators on that side with Bosuet," etc.—Hallam's *Lit. of Europe*, ed. 1841, vol. ii. p. 282.

provinces and more millions (to say nothing of Austria), are still Romanists to the core; Catholic, too, not as in France, but as in Italy and Spain; and the continued struggle between Lutheranism and Calvinism,* throughout the country, had left lurking, in many a German village, a spirit of rebuking pity for a neighbor's heterodoxy equal to any French fanaticism. Protestantism, we verily fear, is as ambiguous to-day, in some parts of the home of Tanler, Böhme, and Lavater,† as were the puzzling and elastic rights of the Spanish inquisition under the auspices of the Jesuits; and is as primitive and tolerant in the depths of Hanover, and certain Saxon bourgs, as was the colonial puritanism of Massachusetts Bay. Nor is the life of a Jesuit in Prussia proper made any more genial in his daily associations than that of a Calvinist in the heart of Brittany, where a spice of bigotry still remains; just as republicanism is encouraged and protected by the same benignant laws at Paris and Berlin.

But few of the German masters have not been taxed with ultraism or infidelity, we would observe, for German speculation is religion, and religious speculation pervades most of German literature; nor have mysticism and scepticism been any more promulgated by the reasonings of Hobbes and Hume, or those of Bayle and Voltaire, than by the German philosophers from Spinoza to Strauss and his successors. "Say nothing, I pray you, about your Berlin freedom of thought and writing. It is reduced simply and solely to the freedom of bringing to market as many jibes and jests against religion as you choose, and a decent man must speedily be ashamed to avail himself of this freedom," wrote Lessing to Nicolaï, about two generations ago;‡ and it was by a Dutch cousin, the famed Erasmus, that Martin Luther was assailed

* The Berlin cabinet became Calvinist in 1530.

† Tanler of Strasbourg was the founder of the Theosophists in the 14th century. Jacob Böhme (or Behumen) was a shoemaker of Gorlitz in the 17th century, who recounted his visions and ecstasies.

‡ Menzel's *Ger. Lit.*, vol. ii. p. 407.

and riddled for his rashness and abuse in the conduct of his mission.*

We assume it to be the case almost without exception, in older Europe, that the national mind is described by the literature rather than the politics of a country. For kings and kaisers can fashion the latter to suit their selfish ends, whereas they can merely suppress or stimulate, they cannot create, the other.

The French language, compared to the English and German, was already formed in the eighth and ninth centuries, and at the time of the first crusade the provincial and the French dialects in France possessed "a regular grammar, established form of versification, and a flexibility which gave free scope for the graceful turns of poetry," says Hallam;† and Abelard sang on the banks of the Seine two hundred years before Chaucer. Since the days of Francis I. (1515-1547), called the father of French letters, and the creation during his reign of a professorship of the French language, French literature has been extensive and precise according to its epoch, with a classical dictionary and designated authorities from an early period; and while the German language was yet fluctuating and corrupt, and while even British literature was disputed and confused. With Froissart, Rabelais, and Montaigne, and the French Academy projected by Richelieu, and numbering Balzac (Jean Louis), Voiture, and Pascal among its earliest members, the foundation of French scholarship was consolidated; and there rises a galaxy of illustrious names and solid reputations, from Malherbe and De la Rochefoucauld, through the reign of Louis XIV., enhanced by some of the purest of Christian writers, like Bossuet, Fléchier, Fénelon, and Masillon, and by world-known celebrities unsurpassed since Greece and Rome in every department of *belles-lettres*.

Although Germany, it was computed, was producing

* *Lit. of Europe*. For Hallam's appreciation of Luther's Latin writings, see vol. i. p. 197.

† *Ibid*, vol. i. pp. 36, 39.

ten millions of volumes yearly, and Menzel feared* that the number of authors would soon outstrip that of the readers, still, fifty years before he wrote, the Germans themselves questioned whether they had a literature. For, albeit the German language was written prior to any of the living European tongues, only a few names conspicuous for learning, such as Magnus of Laningen, Reuchlin, Hutten, Melancthon, etc. (Heidelberg was established in the fourteenth century), appear in Germany up to the Reformation, or the middle of the sixteenth century; and mysticism and ecclesiastical contention had already set in with Paracelsus,† and the onslaught of Erasmus‡ upon Martin Luther. With Copernicus, Gesner,§ Tycho Brahe,|| Kepler, and Puffendorf, we have comprised nearly all the notabilities antecedent to, or during the thirty years' war, which finished in 1648, or about the beginning of the most glorious season of French literature. Simultaneously with the *siècle* Louis XIV., Prussia made certain efforts in behalf of domestic letters, and Guericke, Nicolai, and Herder are some of her distinguished names. But the existence of the grossest spirit of dogmatical dispute, and the still unsettled condition of the German language, prevented any considerable advancement of national erudition, until the advent of the greatest German genius of his time, Leibnitz (1646 to 1716), who wrote in French in preference to Latin or his mother tongue;¶ as up to the eighteenth century** Quin-

* "This were no misfortune, where the wise man who writes a book does no less, but often more, than the general who gains a victory. But when ten thousand fools take it into their heads to write books, the case is as bad as when all the common soldiers choose to become generals."—*Ger. Lit.*, vol. i. pp. 4, 5, and 6.

† "This authority (that of Aristotle) was ill-exchanged in any part of science for the unintelligible dreams of the school of Paracelsus, which had many disciples in Germany.—Hallam's *Lit. of Europe*, vol. ii. p. 64.

"A mixture of fanaticism and imposture is very palpable in Paracelsus." *Ibid.*, vol. i. p. 207.

‡ *De Libero Arbitrio*.

§ Gesner was Swiss by birth, but is claimed as a German *savant*.

|| Tycho Brahe was a Dane by birth, but is claimed as a German *savant*.

¶ "The first German who composed in polished (German) language after the filthy and abusive writings of the religious controversies, but who chose foreign and particularly French models, was Opitz, who died in 1639."—Menzel's *Ger. Lit.*, vol. ii. p. 355.

** Hallam quotes from a writer who, in 1714, says that only modern

tilian, as well as Longinus, was overlooked in Germany. With the Berlin Academy, founded by Leibnitz, we perceive Baumgarten and Gottsched, and the moulding of a real basis for German classics; and the poets Haller and J. A. Schlegel gave ease and grace to German composition. Bringing forward Huygens, Boerhaave, and Wolff, we reach Winckelmann, Klopstock, Kant, Lessing, Herschel, Müller, Schiller, Boute-noek, Humboldt, the two Schlegels, Tieck, and others of repute in our century.

Kepler was a great geometer, but Descartes was the wonder of his contemporaries, according to Hallam; and next to Descartes is another Frenchman, Fermat, before any third of his time (first part of the seventeenth century) and science; while the Cartesian theory of the world supplanted all others for a hundred years or more, to be in turn effaced by the ultimate triumph of the Newtonian system, and yet once more to be revived by Huygens to something of its old supremacy in certain parts.* The French, then, in the sciences, have their formidable list from Vieta, with Gassendi, Pascal, Malebranche, Laplace, Leverrier, etc.; but the Germans have no quartette to be named with the leaders of French classics, Corneille, Racine, Molière, and Voltaire, and nothing to correspond to the age of Leo X. in Italy, the Elizabethan period in England, or the literary epoch of the *roi soleil*. Rabelais, learned in oriental, Greek, and Roman speech, was a pioneer of satirists, and, as admitted by English and German critics, was the source of Jean Paul Frederic Richter and his copyists, and that of the school of wits dating from Queen Anne's time, with its Swifts and Fieldings.† Göthe, if we may rely upon Menzel, deliberately copied Rousseau, Molière, and Beaumarchais,‡ and the remarkable works of the encyclo-

books in Latin were taught in the schools, and that the students in the universities despised all grammatical learning, including that of their own language.—*Lit. of Europe*, vol. ii. p. 272.

* *Ibid.*, vol. ii. pp. 245, 246, 251.

† "Vide preface Urquhart's *Rabelais*. Even Menzel compares Rabelais to Aristophanes, and declares his wit to be annihilating."—*Ger. Lit.*, vol. iii. p. 320.

‡ "He never travelled except upon trodden paths. His first work, the *Sor-*

pedists of Louis XV.'s time, headed by Diderot and D'Alembert, were freely circulated throughout Germany. Vauvenargues, Marmontel, and La Harpe, and others, instructed by the gifted Boileau and Fontenelle, are the French Lessings and Schlegels; while Cousin, Jouffroy, and De Volney are more recent luminaries in metaphysics and philosophy, the former of whom has borne off the palm in the most, accepting a home authority, notable branch of German lore.

The *Journal des Scavins*, issued in 1665, was the father of reviews, and became what the *Revue des deux Mondes* is now-a-days, the leader among its kind; and while the ancient classics were little cultivated in England, and totally neglected in Germany, Claude Saumaise flourished in France, and the knowledge of Greek in Paris was "prodigious," for the distinguished Anne Le Fevre and Cotelier were ornaments of Louis XIV.'s reign.* But during and since that era we perceive, upon the tablets of French literature,† famous historians from Mézary to Thiers, Merimée, Michelet, and Taine; great satirists and sages, from La Bruyère and Montesquieu to De Tocqueville; brilliant women, from De Sevigné to De Staël, De Girardin, and George Sand; later poets, like Chateaubriand and Lamartine, or Béranger and De Musset, and novelists since Le Sage, like Gautier and Karr, like De Stendahl or Dumas, who represent a legion. Nor must we fail to mention the lately deceased Sainte-Beuve,‡ who Matthew Arnold called the prince of modern critics, whether English, French, or German; and there are scores of playwrights since the days of Beaumarchais, with Scribe and Ponsard, or Legouvè and Sardou, whose pieces, played on every stage, are unrivalled in their kind; and Balzac,

roms of Werther, is nothing but a sort of imitation of Rousseau's *Nouvelle Héloïse*. . . . In the little comedies, the *Accomplices* and others, Gothe copied Molière and Beaumarchais, and this, too, without equalling the originals."—*Ger. Lit.*, vol. iii. p. 49.

* Hallam's *Lit. of Europe*, vol. ii. pp. 18, 272, 274.

† Chénier's *Tab. Historique*, and others.

‡ *Vide Nat. Quar. Review*, Dec., 1869. Art., Hugo and Sainte-Beuve.

who was Thackeray's guide, shines out pre-eminent with his *Comedie Humaine*. But we cannot group nor call them : astronomers and mathematicians like Arago and Biot ; lawyers from Le Maistre to Mirabeau and Beuyer ; preachers like Coquerel, Lammenais, and Lacordaire ; *savans* like Guizot, Renan, and Louis Blanc—a splendid galaxy, by the side of which Germany can make but a meagre show.

Literature she has ; “an immeasurable multitude of books,” says Menzel, with newer scientific men, historians, and philosophers since fifty years, and dramatists like Tieck, Iffland, and Ratzebue, and recounters like De La Motte Fouquet, like Hoffmann, the authors of *Undine* and *Peter Schlemihl*, etc. But with all the mass of books which Menzel derides, and the great deeds done and promised, the Germans have left the literature of the French exactly as they found it, majestic, comprehensive, and refined ; and they can no more mate their own with it than the prowess and deeds of Alaric can be compared to the genius and military glory of the first Napoleon.

For perhaps a hundred years there has been, more or less, a battle between German authors who affected the ancients, the English, the French, or any other foreign models, and those who decried such in favoring an exclusive German standard. If not all of them purely German in style, in Madame De Staël's opinion Göthe, Kant, and Müller,§ the historian, are the three greatest writers of modern Germany ; and she ascribes to Bodmer, Haller, and Klopstock an English fancy, while Sir William Temple and Coleridge aver that Rabelais inspired Jean Paul Richter, as we have said. Göthe and Schiller are less redolent of Montaigne, Corneille and Diderot, than Wieland of the distinctive Gallic

§ Menzel differs from Mdme. de Staël thus : “ We have further to thank the worthless Johannes Müller for the introduction of the most affected style in historic composition. This dishonorable soul who had no feeling for the truth, was naturally unable to play the hypocrite, except in fine speeches. A bombastic style is always the sign of a dishonest way of thinking.”—*Ger. Lit.*, vol. ii. p. 18.

“ J. M.'s Universal History would hardly be worth mentioning, had it not been celebrated by the influence of his name.”—*Ibid*, vol. ii. p. 28.

grace and spirit;* but the German essayists, however, Lessing and the brothers Schlegel, have a native vivacity as well as discernment of their own. Not only are the *Walstein* of Schiller and *Nathan the Wise* original in every sense, but Lessing's versatility is second only to Voltaire's, while Schlegel's (A. W.) commentary upon the *Phèdre* of Racine was written in the choicest French, with which the academy itself could find no fault.† By Madame De Staël, Schiller, whom she much admired, was likened in his poetry to Voltaire, whom she did not idolise except in verse, and there, for her, the author of *Zaire* and *Tancredè* became superb.

German philosophy, we repeat, is almost inseparable from the general literature, and the German metaphysicians seem frequently to have aimed at enveloping themselves in uncommon phraseology. "Fichte's addresses to the people can never be comprehended out of the schools," says Menzel, who finds Hegel and others equally lucid;‡ for, like the Greeks of old, this class assume an idiom for themselves and another for the reading public; which latter, even, was sometimes so recondite and obscure as to deter the most adventurous from trying to fathom it; and doubtless many a German oracle has lived and passed away, debarred from deathless fame by his dense originality.

Doubtless many of our readers would prefer English authority on this subject, and there is an abundance of it, for of all the great thinkers of England who are familiar with the languages and literatures of Germany and France, we cannot recall one, with the sole exception of Carlyle, who is not at least as severe as Mme. De Staël in comparing the German

* "Wieland—the cheerful, amiable, delicate Wieland—a genius overflowing, inexhaustible in agreeableness, ease, raillery, and wit, made his appearance, . . . restored to German poetry the unrestrained spirit, the free look of the child of the world," etc. *Ger. Lit.*, vol. ii. p. 380.

† Mme. De Staël, rather imprudently it may be, boasts of this (*L'Allemagne*, note, p. 368) Schlegel (A. W., the translator of Shakspeare), with whom she was living at Copet at the time (1807), as her clever pupil. We consider *L'Allemagne* to be good German testimony. Not only was Mme. De S. bitter toward her Paris contemporaries (vide Chateaubriand), but, of Swiss decent, she was never intensely French, and she hated Bonaparte and the Lockian philosophers as much as she adored transcendentalism, Kant, and Rousseau.

‡ *Ger. Lit.*, vol. i. pp. 237 and 42. Also, for observations on Kant's obscurity, *L'Allemagne*, p. 429.

literary style to the French. Happening to see De Quincey before us we take up a volume of his essays. All who know the author are aware that there is no more competent judge, whether we regard his scholarship or his impartiality. In his admirable essay on Style he puts, as he expresses it himself, "the case of the English into close juxtaposition with the style of the French and Germans." What the result is, a brief passage or two will show :

"With respect to French style, we can imagine the astonishment of an English author, practised in composition, and with no previous knowledge of French literature, who should first find himself ranging freely amongst a French library. That particular fault of style which in English books is all but universal, absolutely has not an existence in the French. Speaking rigorously and to the very letter of the case, we, upon a large experience in French literature, affirm that it would be nearly impossible (perhaps strictly so) to cite an instance of that cumbersome and unwieldy style which disfigures English composition so extensively. Enough could not be adduced to satisfy the purpose of illustration. And to make a Frenchman sensible of the fault as a possibility, you must appeal to some *translated* model."*

When the critic comes to speak of the tendency which certain English writers have to imitate the German style, he proceeds :

"A sentence, for example, begins with a series of *if's* ; perhaps a dozen lines are occupied with expanding the condition under which something is affirmed or denied : here you cannot dismiss and have done with the ideas as you go along ; all is hypothetic ; all is suspended in air. The conditions are not fully to be understood until you are acquainted with the dependency ; you must give a separate attention to each clause of this complex hypothesis, and yet having done *that* by a painful effort, you have done nothing at all ; for you must exercise a reacting attention through the corresponding latter section, in order to follow out its relations to all parts of the hypothesis which sustained it. In fact, under the rude yet also artificial character of newspaper style, each separate monster period in a vast arch, which not receiving its keystone, not being locked into self-supporting cohesion, until you nearly reach its close, imposes of necessity upon the unhappy reader all the *onus* of its ponderous weight through the main process of its construction."†

* *Historical Essays*, vol. ii. pp. 88, 89.

† *Ibid*, vol. ii. pp. 94, 95.

Finally he grapples with the German style; but we can make room here only for a small *morceau* :

"Even on its own account, and without any view to our present purpose, the character of German prose is an object of *legitimate astonishment*. Whatever is *bad* in our own ideal of prose style, whatever is *repulsive* in our own practice, we see there carried to the *most outrageous excess*. Herod is out-heroded, Sternhold is out-sternholded, with a zealotry of *extravagance tha' really seems like wilful burlesque*."^{*}

A little further on De Quincey says: "Among *ten thousand offenders* who carry their neglect even to that point, we would single out Immanuel Kant." After remarking that the day may come "when the elementary principles of Kant have been brought *under a clear interpretation*," the critic continues :

"Attention will then be forced upon his style, and facts will come forward not creditable without experimental proof. For instance, we have lying before us at this moment his *Critik der Practischen Vernunft*! in the unpirated edition of Hartnoch—the respectable publisher of all Kant's great works. The text is therefore authentic : and being a 4th edition (Riga, 1797) must be presumed to have benefited by the author's careful revision : we have no time for search, but, on barely throwing open the book, we see a sentence at pp. 70, 71, exactly covering one whole octavo page of thirty-one lines, each line averaging forty-five to forty-eight letters. Sentences of the same calibre, some even of far larger *bore*, we have observed in this and other works of the same author. And it is not the fact taken as an occasional possibility, it is *the prevailing character of his style* that we insist on as the most formidable barrier to the study of his writings, and to the progress of what will soon be acknowledged as important in his principles. A sentence is viewed by him, *and by most of his countrymen*, as a *rude* mould or elastic form admitting of expansion to *any possible extent* ; it is laid down as a *rude* outline, and then by superstruction and *épi* superstruction it is gradually reared to a giddy altitude which no eye can follow. Yielding to his natural impulse of subjoining all additions, or exceptions or modifications—not in the shape of separate consecutive sentences, but as intercalations and *stuffings* of one original sentence, Kant might naturally enough have written a book from beginning to end in one vast hyperbolical sentence."[†]

To many this may seem unduly severe, if not unjust ; but, in point of fact, it is neither one nor the other. The English

^{*} *Historical Essays*, vol. ii. p. 95.

Ibid, vol. ii. pp. 96, 97.

critic indulges in no exaggeration, or hypercriticism, when he says a little further on :

"We might have made our readers merry with the picture of German prose ; but we must not linger. It is enough to say, that it offers the *counterpole to the French style*. Our own popular style, and (what is worse) the *tendency* of our own, is to the German extreme. For those who read German, there is this advantage—the German prose, as written by the mob of authors, presents, *as in a Brobdignagian mirror the most offensive faults of our own*."^o

It will be admitted that neither Mme. De Staël nor Voltaire, nor any other "Gallic" writer, gives more unequivocal testimony than this, as to the sort of style which even boarding-school young ladies affect to imitate at the present day. "Crude, if precious confusion, then, is a quality of many German books,† but nothing which is not clear is French," says Voltaire ; and the order, finish, and taste so much prized by Frenchmen—the fun in fact—was in Madame De Staël's time,‡ and is, to a certain extent, in earnest (vide Menzel's *German Literature* itself), subordinated by the Germans almost to insignificance, when considered with the matter, however arranged in a treatise or play. And notwithstanding that they have Fichte, Tieck, and comic actors, the Germans care little for satire and wit ; they ponder and conceive seriously and conscientiously, but often have great difficulty in bringing their conceptions to the light of day. As to form and finish in disquisition of any grade, there can be but one opinion, outside of Germany ; and how needful, if not indispensable, to the winnowing of any literature of its pinch-beck prose or poetry, on satire and sarcastic power, we

^o *Historical Essays*, vol. ii. p. 98.

† "Les Allemands se plaisent dans les ténèbres ; souvent ils remettent dans la nuit ce qui était au jour plutôt que de suivre la route battue ; ils ont un tel dégoût pour les idées communes (*simple ideas*), que, lorsqu'ils se trouvent dans la nécessité de les retracer ils les environnent d'une métaphysique abstraite," etc.—*L'Allemagne*, p. 106.

‡ For different reasons, Mme. De Staël and Benj. Constant half acquiesced in the German verdicts : the first impelled by her noted envy of her French contemporaries, her forced exile from Paris and her associations in Germany with A. W. Schlegel, finally saw but through his eyes ; while Constant, with his German education and romantic temperament, upon his sudden conversion from scepticism, was, perhaps, even a readier pupil of the tenets of German philosophy and criterion.

need not say. Even cynicism, wisely used, like poison in chemistry, may have its mission, to neutralise that morbid appetite for marvel and humbug with which a public, prone to superstition for its shibboleths, is apt to be invaded. *Candide*, with its pungent irony, may have fired Fichte to attempt the elucidation of Kant, his sovereign in philosophy. Whether he succeeded in his task or not does not affect the illustration. And we are inclined to suspect that the feeling of disdain not uncommonly professed for French literature by the *amateur* of the German, moderately versed in the other, arises from his proclivity—which an exclusive familiarity speedily creates—to accept, as a correct standard of style, the sober verbosity of Müller, or the arbitrary technicalities of Kant (so antagonistic to French excellence), or from his faith in the charges of the German aristocrats upon French productions.* Although the French classics have, incontestably, their *fond* as well as finish, the German inquisitors, by imperiously assailing them,† compassed their object of creating, at home, a prejudice against the French criterion:‡ and the enraptured reader of many German authors can but be gained by the prevailing antipathy conveyed in this ever-recurring cry of French affectation or frivolity. Virgil and Juvenal are every whit as pompous and frivolous as Racine and Molière; nor are Pascal and Diderot, one or the other, as every student of them knows; and he who imagines the reverse, or Voltaire, Balzac, or Sainte-Beuve frivolous, when placed side by side with any German essayist, novelist, or critical judge, has but to read and understand to realise his misconception.

* "Lessing en clâmant le goût français et en se ralliant à Diderot dans sa manière de concevoir l'art dramatique, avait banni la poésie du théâtre," etc.—*L'Allemagne*, p. 206.

† Madame De Staël, speaking of the Schlegels' and other criticisms upon the French authors, says: "Ils ont prétendu que les traits distinctifs du caractère français s'étaient effacés dans les siècles appelés classiques: que notre littérature perd en originalité ce qu'elle gagne en correction. . . Ils ont attaqué nos poètes en particulier. Ils croient trouver, dans plusieurs de nos tragédies, l'espèce d'affectation pompeuse que Rousseau reprochait à Sully," etc.—*Ibid.*, p. 370.

‡ "Fifty years ago (1785) we regarded the French as a species of demigods; twenty years ago as a species of demi devils; we were brutish enough to crawl before them and more brutish still to scorn them."—Menzel's *Ger. Lit.*, vol. i. v. 60.

Frivolity there is in the French as in any great literature. There is water in bread and foam upon beer, and there was frivolity, and to spare, among the ancients. Nor was Shakspeare always free from it; nor Pope nor Byron, nor Tennyson of late, for it is by no means peculiarly a Gallic trait. But nowhere, according to Menzel, himself one of the most boisterous denouncers of the French standard, do pomposity and frivolity of the gross and legitimatised type display themselves more conspicuously than with the Germans.* The dignity of the mild Jacobi is eloquent; the phrase of Lessing is frequently keen and elegant, and Schiller is often grand,—all are far from frivolous, it is true; still, apprehensive of the spread of French atticism, the German masters, in reality, encouraged none† that did not make their philosophers less affected or involved, nor render Göthe‡ a strictly moral, nor Lessing § a strictly christian writer.||

If, in point of reputation Leibnitz be the Bacon of Germany, Descartes¶ is the Bacon of France. Men do not un-

* "Our writers are too ready to deliver oracles, and seek to spread around themselves a certain nimbus, and to mystify the reader as the clergyman does the layman and the schoolmaster his scholars, etc."—*Ger. Lit.*, vol. i. p. 47.

† "On ne sait pas faire un livre en Allemagne—rarement on y met l'ordre et le méthode qui classent les idées dans la tête du lecteur; ce n'est pas parce que les français sont impatients, mais parce qu'ils ont l'esprit juste, qu'ils se fatignent de ce défaut; les fictions ne sont pas dessinées dans les poésies allemandes, avec ces contours fermes et précis qu'en assurent l'effet, et le vague de l'imagination correspond à l'obscurité de la pensée."—*L'Allemagne*, p. 371.

‡ "Thus he (alluding to Wachler) deifies with moral and patriotic ardor the immoral and unpatriotic Göthe."—Menzel's *Ger. Lit.*, vol. i. p. 29.

§ "Lessing n'était point orthodoxe en religion. La christianisme ne lui était point nécessaire comme sentiment, et toutefois il savait l'admirer philosophiquement."—*L'Allemagne*, p. 432.

|| Before quitting Menzel for the time, we ought perhaps to remark that though his strictures upon his countrymen seem severe, he is, nevertheless, sanctioned by his American sponsor, not only as an authority (Prof. Felton tells us that Menzel had been styled the Burke of Germany) but in his extreme views of some of the eminent German works and authors. "Fred. Schlegel," says Menzel, "is one of our deepest though most impure thinkers" (vol. i. p. 252). "Kotzebue is seductive in the name of innocence" (vol. iii. p. 95), and "Hoffmann-Swaldau, the first lyric German poet of his age (17th century) published poetry obscene to loathing" (vol. ii. p. 359.) "Gutzkow endeavored to surpass Heine and Wienbarg, inasmuch as he not only called Christ a fool and an impostor, the Apostles oxen and asses, . . . but set up the assertion that it would have been better had the belief in God never been entertained" (vol. iii. p. 333).

¶ Dugald Stewart, in his *Elem. of Philos. of Human Mind*, calls Descartes the father of that philosophy.

derstand Newton, Montesquieu, or Kant, simply by wishing it, and as there is no royal road in mathematics, so it requires a special mental power to dilate upon the merits of the Lockian, the Kantian, or Cartesian school of intellectual philosophy, which we do not pretend to possess. With Aristotle as the first materialist, and Plato the first idealist, and bearing in mind that, of later philosophers, Bayle went against Hobbes and Spinoza, that Leibnitz disputed Bayle, that Malebranche differed from all, that Locke demolished Malebranche, and that Cudworth thought he used up Locke, because, as writes Voltaire, nobody could understand him—we are content to let contending metaphysicians of our day elucidate, admire, or devour one another; maintaining, meanwhile, our sincere defence for the radiant names enrolled in the services of the schools just mentioned. Here we can but sketch the relative stations of a few mystics or sceptics in their respective countries.* From the shoulders of Leibnitz the mantle fell, in Germany, to Kant and Jacobi, as after Descartes came Malebranche and Condillac, and following Bacon, in Great Britain, there were Locke, Dugald Stewart, etc., all with different theories and treatises, but each and all of these were potent men. In Germany, Fichte, Schelling, and Hegel; and Cousin, Fourier, and Comte in France, are of a later day. Betwixt transcendentalism and materialism, supernaturalism and rationalism, the romantic and the classic, the choice in psychology is large and free.

In painting and music, in which they excel, the Dutch and Germans copied and engrafted as the French have done. Albert Dürer, the contemporary of Raphael, went to Venice, while yet young, and painted the martyrdom of St. Bartholomew in St. Mark's Church, in 1506; and Francis I. brought Da Vinci and Del Sarto from Italy in the beginning of the

* We might refer the reader to Mme. De Staël's reflections upon the English, German, and French philosophers contained in *L'Allemagne*. Transcendentalist in the extreme, the profound and elaborate chapters of her book are wickedly attributed to the inspiration of Fred. Schlegel, who, like his brother, was an admirer of the gifted authoress of *Corinne*.

sixteenth century. The German school proper had only produced Dürer and Halbein as painters upon canvas, down to the first half of the seventeenth century, when they adopted the French academies of art as their models. But German painting was submerged in the sixteenth century by the rise of the Flemish school, with Rubens as its prince, and the Dutch school with Rembrandt. The French school, from Cousin, Poussin, and Claude Lorraine, about the year 1600, down to Delacroix and Ingres, and the Belgian, which comprises the former Dutch and Flemish, are the two academies of our day.

The Dutch, as Menzel says, may have been the first in the middle ages to excite a taste for music in Italy, and to prepare the way for the flourishing epoch of Italian church music, from which sprang the opera; yet in sacred music, before Mozart and Beethoven, are Palestrina and Pergolesi, and Froschobaldi wrote figures in Rome a century before Bach, while Rossini composed symphonies at the same time with Beethoven, who followed Bach as the pioneer of modern German masters. But though, like the French, the Germans were taught by Italy—for even Handel was there when but four and twenty, and Haydn while a vagrant lad had lessons from an Italian tutor—yet Mozart, as “*le maître des maîtres*,” was placed by Rossini above them all; and even with their better finish and simple taste, and their Auberts, Chopins, and Gounods, the French school, though advancing, must yield the precedence, we presume, to German minstrelsy.*

But we have shown, we think, that no more than the French is the German purely literary and artistic character stamped by that broad and unique originality† attributed to it

* It is worthy of remark that, whatever doubt may be entertained on this point, it is almost universally admitted that the Germans excel in their musical instruments, especially in their *pianos*, as much as they do in comparative philology and profound classical scholarship, in which they are acknowledged masters. We only wish that our literary institutions would profit as much from their excellence in the latter, as all lovers of good music, especially the ladies, do from their excellence in the former—*bezeugen* Steinway.

† “It is true, and the successive histories of the Gallomania, Græcomania, and Anglomania demonstrate it to be so, that our ancestors have borrowed by far the greater part of their fame from foreign lands.”—Menzel’s *Ger. Lit.*, vol. ii. p. 388.

in our country. The effects of the romantic chivalry and superstition of the middle ages, which the English and French shook off in the practical turn given to their life and literature, lingered longer with the Germans, and in the shape of mysticism and "elective affinity," impregnate to-day their letters, their religion, and their national character. But even in the walks of empirical philosophy they have been met by great minds in England and France, who certainly could appreciate, if disinclined so elaborately to follow them upon certain ground.

The priority of the German to the French, or almost any European peasant, in his way of existence, his native sense, solidity, and elementary schooling, has been constantly proclaimed and of course accepted. Yet the notion of that ignorance *crasse* of the French provincial, although reiterated by M. Prevost Paradol in his argument against the empire—whatever it may have been twenty or thirty years ago—is not sustained by our experience of later times among the Normans and Britons in their provinces. Railroads, and a financial impetus given under the second empire, have converted a superstitious boor, who hid his gold in the ground, to a possible citizen, competent to calculate his profit in subscribing to the public loans, and ready with his modest means to equip his son or younger brother for Paris, as a porter in a bank, or a city journeyman.

The German yeoman we have met was the small French farmer in all except religion. Living in nearly the same manner and trained like the other by feudal tradition or political manipulation, he is of equal importance to the state, has identical objects in life, and, like the Frenchman, is not dissatisfied with his lot; and since railroads are fewer in Germany than in France, he is less familiar with the capitals of his country and the world at large. The French rustic sleeps under the roof with, but on the floor above, his hog, and perhaps his ass. The lodging of the German, of a corresponding class, often fronts inside the barn, so that the stall of the ox is passed

to search the domicile of its owner. The family diet, in one or the other of these establishments, consists chiefly of bread and vegetables, with cider and wine in France and beer in Germany; and either husbandman, if he knows,* cares nothing about steam machinery for his farm, but clings to the hoe with a handle the length of his arm, tackles his wife with his mule to his plough, and his cattle by the horns, as his forefathers did two hundred years ago. At sunset both worthies hie to the restaurant or tavern of the town, where the sacristan or *curé* reads and expounds the daily news; and if the German is ruminating and reserved, and the Frenchman garrulous and unheeding, the results as to knowledge will hardly vary. Both are sober, thrifty, and often dull, measured by a city rule, but of a higher average than the corresponding types are in Spain and Russia.

Yet the German, too, resembles the Spaniard in some points in which the Frenchman assuredly does not. The two first-named are not only stubbornly adverse to hurry for themselves, but are beyond all bribe to use despatch for others; and both have a covert contempt for foreigners, their ways and innovations, where the Frenchman shows an alacrity for honest gain and an unobtrusive but lively curiosity. The Baden hackman who has lived, from his youth, within an hour's jaunt of the French frontier, and who has heard that language common with his "fares" and in his town for ages, will stare at you as though you had spoken Choctaw, if you give him your address in French, as you quit the railway station, and imperturbably await the coming of the sworn interpreter. In Calais and Boulogne, not only do the common folks understand a cockney's English, but what American tourist has not been charmed with that attribute in provincial maid or master to *divine* the meaning of a stranger madly at loggerheads with a French *patois*?

The military education of the conscript is more elaborate

* In France he has, or had, access to all the Emperor's model farms, where every invention and improvement was tested for the benefit of the farmers of the country.

in France, and his drill and service are more elaborate in Prussia ; and if the French peasant to save his candle go to bed in the dark, and the German consume his rashly at the dumb symposium of the village inn—where in smoky gravity he reveals for the beer of Fatherland a real capacity, to which may possibly be due that superiority of caste with which the world endows him—neither of them devours it with a gusto like the subject of the czar. And while one reveres his sacristan with a sort of schoolboy's dread, the other sees in his *curé* the faith divine, and both are awed by the sight and dazed by the title of petty prince or pageant majesty.

The children of Germany and France are rarely without their winter schools,* and their moral instructions and examples differ little, for among Germans and French are popular habits of virtue, and certain pernicious practices more or less prevalent, which have been handed down, modified it is true, by successive generations;† while it cannot be denied that Paris, in fashionable immorality, is equalled, if not eclipsed, by Vienna and Berlin. Throughout Germany love is a poetical but independent sentiment, and the faculty of divorce, which does not obtain in France, is availed of among the

* In the Report of Mr. John W. Hoyt, U. S. Commissioner to the Paris Exposition, we find public school statistics of European countries which possess a certain authority. Mr. Hoyt announces great progress in a system of popular education in France during the past fifty years. He computes that twenty-five per cent. of the youngmen in France cannot read or write ; whereas in 1866 only twelve and a quarter per cent. of the Prussian conscripts were so benighted. Or, in other figures, while seventy-five per cent. of the males of France could at least read and write, eighty-seven and three quarters per cent. were so competent in Prussia. In the latter country a rudimentary education is made compulsory by the rigid control of government, with a view, of course, to military service ; whereas, in France, all education, religious and civil, is voluntary. In 1867 the empire appropriated \$4,253,624 to popular education, and in 1870 the sum was, we believe, upward of six millions of dollars. The ratio of improvement in regard to schools under the empire, we are confident, has not been surpassed by any European state. Mr. Hoyt found popular education in Austria at as low an ebb as in Great Britain, the same being voluntary in both countries ; and he awards the prize to Switzerland and Holland.

† The *droit du seigneur*, since the revolutions, has almost entirely disappeared ; but "bundling," called by the Dutch *questioning*, is yet a custom in remote German villages.

country people almost as in Illinois. Yet romance on the "affinity" idea, rather than interest or pure caprice, as to marital irregularity in a community, is about the same.

At home, in America, we naturally judge the character of the German to be as we encounter it here, where it is speedily qualified and elevated by contact with our society and institutions; and as we perceive but little or no inferiority to ourselves, we presume the European German to be our equal and hence superior to the French.

The German nature is rude but lymphatic; the French sanguinous but polite, and both are nominally easy tempered. The horrors of the French revolution are exceptional in the character of the nation, as is that Arcadian simplicity of German ducal courts, given us in such a variety of pretty chronicle—as though class demarcations were not stronger in Germany than in England, France, or any christian land but Russia—with the theatre at four p.m. and a familiar tea to precede bed at nine precisely. A simplicity, forsooth, which merges into barbarous *naïveté*, as one goes down the ladder to find a German laborer's cot not so constantly that abode of unerring love and religious faith as generally represented. If the German have a wit, his wife an attachment, and his children a respect for him that the Frenchman and his have not, rural Germany of to-day does not disclose it. The big stove and the heat—Heinrich craves fresh air as a cat seeks water—renders him more stolid and impenetrable than the Italian or the Englishman, and the antipodes of his Gallic neighbor, who was born and has flourished, one might say, forever out of doors. And if in certain provinces the German has a few more public schools, neither by individual learning nor class advancement doth he show it. That delight in dreamy, inactive life encouraged by the philosophy of his country, which reaches everywhere, makes him indifferent or a fatalist, which is not practical rearing in the American idea; and in his religion, when not Lutheran, formalist and exact, he floats about uncertain, waiting, like his philosophers, for the newest if the vaguest faith.

As the literature of a country describes the national mind under diverse governments, so may its political history reflect the general spirit and temper of its people. The revolutions of France broke out among the masses, and, forcing their way up, embraced eventually all classes; whereas, German wars and fighting have always been of the dynastic kind,* into which the lower orders were drawn and to which they were forced to submit. For the past hundred years, the only way of ruling the French has been to coax them with the belief, if not constantly the fact, of their power and suffrage in the government, whilst not only have the Germans been bought and sold in cities and provinces, like cattle by the herd, since the rise of the Bismarck star, but William of Prussia at home has, half a dozen times since his short reign began, dissolved or dragooned his parliament which dared to murmur at his autocratic will.†

Spasmodically, for ages, the German apostles have preached liberty, union, or disunion in confederation, and the German people have invariably assented, and then bowed the neck to king or princeling next in turn. For years their philosophical and literary lights have tampered continually with the basis to our christian creed,‡ and have quarrelled and dissected one another.

So much for the literary, scientific, and religious superiority claimed at the present day by a certain class of our people for the Germans as compared with the French. But we

* Even the thirty years' war was not one simply of and for religion. It was begun by the uniting of the protestant princes in 1608, and the only strictly popular contest was in Bohemia, which country at once became the bone of contention between Ferdinand II., Fredric V., and Maximilian of Bavaria; and, later, the king of Denmark, Gustavus Adolphus, and Louis XIV., each sought his plum in the convulsions which desolated Germany.—*Enc. Americana*, *Art. Thirty Years' War*, vol. xii. p. 232 et seq.

† Lessing declared the Prussians in his day to be the most enslaved of European peoples. See his letter in Menzel's *Ger. Literature*, vol. ii. p. 407.

‡ "Every year a thousand theological (notable) writings make their appearance. . . . I would gladly apply the torch to this heap of theological literature, of which there is scarcely a tenth part which is not ungodly."—*Ger. Lit.* vol. i. pp. 20, 24.

are also told how much German morality is superior to French morality ; in short, we are called upon, in a hundred forms, to regard German civilization as the great model of our time.

We are expected to believe that if there was any doubt on this point nine months or a year ago, it has been entirely removed by the complete prostration of France by the Germans, although the superiority of the Turks might have been claimed on similar grounds, when they overran the Byzantine empire and captured Constantinople ; also, the superiority of the Goths and Vandals when they triumphed over the civilizations of Greece and Rome.

But as we have quoted an English author relative to German literature as compared to French literature, we now quote an English statesman relative to German morality and German civilization. Many of our readers have doubtless read the speech delivered by Sir Robert Peel in the house of commons on the 17th of February last ; but in order that all might be able to appreciate the manly, fearless spirit of the author, we subjoin an extract from that part of it which so well illustrates the superiority of German civilization, as well as German magnanimity !

“There were three circumstances connected with this war which showed the *savage* way in which it had been carried on as regarded Germany. These were authentic. Here was an order of the day of Prince Frederick Charles, in December last, which was posted up in Somme : ‘Exert all your activity ; march and *parcel out the property of the enemy* ; *exterminate* this horde of brigands which they call the French army ; the world cannot rest in peace so long as the *French people survive*.’

“Here was another order signed by the king of Prussia himself. It referred to Alsace and Lorraine, which had been taken captive in war, but had never been legally attached to Germany. The order was dated the 13th of December, and posted up in Strasbourg. The royal order said that, whoever joined the army of France should be subject to confiscation of his property and banishment for ten years, and that whoever was absent for more than eight days would be deemed to have incurred these penalties. Would the house credit it, that this order applied to 13,000 young Alsatians who had joined the French army in defence of their liberties and rights ?

"When the armistice was made he was on the frontiers of France and Switzerland. The king of Prussia had telegraphed to Berlin that an armistice had been concluded, and that it applied to all armies in the field and on the water.

"Would it be believed that after M. Favre had telegraphed that the armistice was to extend over the entire field of war General Manteuffel *actually attacked Boubaki's army and drove it into Switzerland?* He (Sir Robert Peel) *had been witness of what followed.* He saw the French soldiers perishing amid the mountains of the Jura, and asked, was it not lamentable that under such circumstances such an attack should have taken place?"

Sir Robert also alludes to the many defenceless French villages plundered and burned; the women and children, as well as the men, being shot down or driven naked into the woods, to perish from cold and hunger. And when or where has French morality or French civilization manifested itself thus in the nineteenth century? What French prince or French general has issued so atrocious an order of the day to his victorious troops, during the same period, in a European war, as that of Prince Frederick Charles?

ART. IV.—*Reports of Central Park Commissioners and other Documents.* New York. 1865-1871.

WHEN Gustavus III. requested the great Linnæus to give him some hints for his new park on the banks of the Dahl, the philosopher sent him the following, among others: "Your majesty should commit your favorite horses to the care of an ignorant groom, or place your choice cattle in charge of an ignorant cow-boy, rather than entrust your trees and shrubs to the manipulations of an ignorant gardener. But, above all the candidates for the supervision of your park, *beware of petty politicians.*"*

To many this may seem to exaggerate the importance of selecting for the management of parks and gardens only those

* *Collectio Epistolarum quas ad viros illustres et clarissimos scripsit Carolus a Linne.* (Collection of Letters written to illustrious and celebrated men, etc.)

whose intelligence, tastes, and habits qualify them, at least to some extent, for the duties which they are expected to perform. But we think that all willing to be convinced, who will favor us with their attention for one hour, or even half an hour, will admit that the philosopher was right. Although we pretend to have gleaned some knowledge of botany—having spent more than one decade among trees, and shrubs, and plants, not altogether unmindful of the phenomena they present under certain circumstances—we shall not ask the reader to accept our views as to what may be expected from the present “supervision” of the Central Park further than we shall be found able to sustain them by those of men whose authority cannot be disputed.

The main facts require, indeed, no elaborate testimony; they can be judged without any extensive knowledge of botany or any other science. Common sense and ordinary intelligence, with a moderate use of one's eyes, are sufficient qualifications for the task. We should be very stupid if we did not know something, not only of the manner in which the Park is managed, but also of the results and general tendency of its management; for none have visited it more frequently, or more regularly, at all seasons, during the last ten years, than we. Not content with riding or driving whithersoever a horse may go, there is not a pedestrian walk with whose attractions we are not familiar. That we do not make our almost daily visits in any fault-finding spirit, however, may be inferred from the fact that this is our first complaint against those entrusted with the management of the Park; although it is not our first article on the subject. More than five years ago* we wrote and published an elaborate article entitled “Museums and Botanical Gardens,” the design of which was to encourage those in charge of the Park at the time, and all who were in favor of making it worthy of our great city, by showing what had been accomplished in the chief capitals of the old world. We found no fault with any of the commissioners;

* December, 1865, No. XXIII.

not that we regarded their work as by any means faultless, but because, considering the disadvantages under which they labored, in laying, as it were, the foundation of the first great park in the United States, we thought they had acquitted themselves quite as well upon the whole as the most sanguine had a right to expect.

Perhaps it was their politics, some will say, that rendered them so worthy of our sympathy: but all who know us are aware that it is what a man is, and not what party he belongs to, we take into account. Whether a public functionary be a republican, a democrat, or a radical, does not influence us in the slightest degree in estimating his qualifications for the office he holds, or in forming an opinion of the use which he makes of such qualifications as he may happen to possess. For aught we know, or care, the present commissioners are, with one exception, of the same political creed as the former commissioners. In common with all who glance at the newspapers, we are, indeed, aware that Mr. Peter B. Sweeny belongs to the democratic party; we might as well pretend to be ignorant of the existence of the illustrious James Fisk, Jr., or of our equally illustrious quack doctors, as not to know, at least, the avowed political dogmas of that distinguished person.

We are only sorry that he did not confine his attentions to the party work he had been used to, and let our beautiful Park alone. Had he done so it is by no means certain that his name would ever have found its way into these pages. This is the first time we have ever printed it, although made aware years ago that Mr. Sweeny boasts of being the manager of the democratic party in New York, and one of our wealthiest politicians. Assuming both facts to be true, we confess we could never understand how he became manager, or how he acquired his wealth.

It is true we have seen him styled in the Herald "*Peter Bismarck Sweeny*;" but it should be known by this time that no editor uses the figure of speech called irony in a style more amusing, to those who can look beyond the surface of

things, than Mr. Bennett; nor is any one more fully aware that nothing can render pygmies more ridiculous than to compare them to giants. But let us assume that the countryman of Burns and Smollett does not laugh in his sleeve when he uses the term "Bismarck" in that sense, but does so in sober earnest, which is assuming a good deal; nay, assuming that there is some resemblance between the two personages, what then? Be it remembered that it is not alone the faculty of acting as the zealous, unscrupulous tool of the despot and spoliator that Count Bismarck possesses in a high degree, for he is equally cunning, greedy, and oblivious of principle in smuggling the most stupid and good-for-nothing of his relatives into positions where they also can fatten on the public fodder, and become millionaires at the expense of the taxpayers.

If the term "Bismarck" is used as a sly allusion to this, then we admit that there is some force in it; but we cannot help thinking that there would be much more force, and more justice, too, in comparing the present head (?) of the Department of Public Parks to his friend, Colonel Fisk, Jr. If the former claims to be a jurist, and the latter claims to be a military chieftain, we think that the legal attainments of the one are pretty nearly on a par with the military attainments of the other; in other words, one is about as good a specimen of a field-officer as his friend is of a counsellor at law. We have no doubt that the latter could defend one for obtaining money under false pretences, or for conspiring with others for that purpose, as ably and fearlessly as the former could command a target company in charging a battalion of fishmongers before "the enemy" had time to arm.

But by all means, then, let the middle name of our Park president be "Bismarck;" we shall be entirely satisfied. We are bound to remember that other personages of somewhat similar calibre, as lawgivers and statesmen, have been elevated to a high pitch of glory by waggish writers. As an example, we need not go beyond the famous Sancho Panza. Cervantes is so

anxious to do full justice to "honest Sancho," especially as the ruler of a certain island, that he prepares himself for the work as follows: "To thee I address myself, O sun! by whose assistance man produces man; thee I invoke to invigorate and enlighten my imagination, so that *my language may keep pace with its subject* and faithfully describe the government of the great Sancho Panza."*

This it will be admitted is as full an "endorsement" of the pretensions of Sancho as ever Mr. Bennett has given of Sweeny. And if the head of the latter has been turned by comparing him to his betters, so we are informed has been the head of the former. But the subjects of Sancho required some qualifications, however trifling, from those who aspired to rule them; for they address him thus: "It is an ancient custom here, my lord governor, that he who is appointed to the *command* of this far-famed island shall, on his first taking possession, give answer to some intricate and difficult questions, by which the people are enabled to judge of the capacity of their new governor, and thereby determine whether to rejoice or grieve at his arrival."†

We are informed that these people had heard compliments enough paid to Sancho; as high compliments as ever have been paid to Sweeny. The chief difference seems to be that, while the inhabitants of the island of Baratania had the perception to distinguish the language of irony and derision from that of serious, sincere approbation, the inhabitants of the island of Manhattan—at least that portion of them that do most of the voting—take for gospel everything they are told, in an ingenious and lively manner.

This does not prove, however, that Mr. Sweeny is a fit and proper person to have the chief control of the Central Park. Had his rule been confined to the wild animals, then, with a few lessons from Barnum, he might have acquitted himself very well, and might in time have aspired, with some show of justice, to be styled Peter Barnum Sweeny. In the first place, we would

* *Adventures of Don Quixote*, chap. xlv.

† *Ibid.*

not object to give him charge of the whole genus *vulpes*, although we understand that he is familiar with no nobler specimens of it than the *vulpes vulvaris*, so well known among hen-wives as the red fox. Nor should we fear that the genus *ursus*, especially the *ursus horribilis* (grizzly bear), would not receive appropriate treatment at his hands, or under his supervision. To these we should be willing to add the genus *sus*, including the *porcus Hibernicus*—as good a specimen of the domestic hog as we know; and the genus *asinus*, including the zebra *Africana*, together with the whole family of the *simiadae*, especially the baboon and green monkey species.

Some birds (*aves*) we would also place under his jurisdiction, although not those that could be plucked by throwing chaff in their eyes, such as the *anser Hibernici*, vulgarly called Irish geese. This interesting but short-sighted species we should rather keep out of his way; but in their stead we would give him some specimens of the genus *gallus*, which might include the *gallina quæstura* (chamberlain's hen), a bird whose chief characteristic, according to Pliny and other naturalists, is to set up an enormous cackle, wonderfully similar to the braying of the donkey, when her maw is so well filled that she can afford to give a few small crumbs to the bantams and goslings at whose expense she fattens; whereas, while stuffing herself and her greedy brood, she is as dumb as an owl at mid-day.

As for plants, we should trust none with Sweeny, except very few of the hardier species, such as the genus *gabáisdhe*,* the genus *práta*,† and the genus *tri-dhuile*.‡ These and a few others might receive proper treatment under the rule of "President Sweeny;" not indeed for love of the people whose favored plants they are supposed to be, but for love of their votes—that is, for love of the golden egg which, hen or goose-like, he makes them lay for him and his friends.

But the question now is: How does Sweeny manage the Central Park? No intelligent person in the habit of visiting it who makes any use of his eyes needs any reply to this.

* Irish for cabbage. . † Irish for potato. ‡ Irish for shamrock.

But those who are shortsighted, as well as those who live too far away to judge for themselves, may justly be told that no Park involving half so much expense has ever been so grossly mismanaged. We exaggerate nothing when we say that an amount of damage has been done to the Park since spring last, which it would take five years to remedy did the work of the spoiler cease at this moment. We think we hear our sagacious and accomplished naturalists exclaim, with a derisive smile: "Why, he knows nothing about it! he means the pruning, and thinning, and transplanting—what nonsense!" It is very true that we partly mean what you designate by these terms; it is also true that we believe in pruning, thinning, and transplanting; but we believe in them as we do in the use of the lancet, the scissors, and the razor. Does it follow that, because these are useful instruments in skilful, experienced hands, no mischief will be done if almost anybody takes them up at random, and cuts and hacks and mutilates whatever he imagines he can improve in its health or appearance by his newly-acquired art?

Most of our New York readers are aware that almost immediately after Master Sweeny became president of the department of Public Parks he sailed for Europe. He visited several parks in England and on the Continent, and, in taking a hurried glance at each (for Tammany might go to ruin if he was long absent), he observed that some little branches had been lopped off here and there, a few trees transplanted, and a few diseased ones cut down. It is said that a word for the wise is sufficient; but Sweeny did not require even a word. He returned as hastily as he went; and he was scarcely two days back in New York when he began to prepare for a general onslaught on every grove, shrubbery, and tree in the Central Park; his first attacks being on those groups that had begun to afford a delightful shade—one of the most fascinating attractions in a public park, especially in a climate like ours, where everybody longs for it in the summer, "as the hart panteth for the water brooks.

Most persons have heard of the pet-monkey, which, having observed the barber shaving his master, availed himself of the first opportunity to steal the razor and lather-box, in order to practise on the cat and dog, and such other members of the family as he thought might be improved by the operation; but Puss, Tray, etc., not relishing that sort of treatment, fought to be let alone, or sought refuge in flight. In short, Master Simia found that his friends did not care to be shaved; and whether influenced by undue enthusiasm in the exercise of his new accomplishment, or by chagrin at the lack of appreciation for his good intentions evinced by his friends, the poor animal cut his own throat to such an extent that all the doctors in the neighborhood were unable to save his life.

If we learn nothing else from this little incident, it shows us the difference between animals and vegetables. Although the animal is "dumb," he is capable, in general, at least of seeking safety from his enemy in flight, whereas the tree must stand its ground and offer no resistance. Yet the tree, too, has life; it is capable of being wounded, and wounded fatally; *it is capable of contracting disease from bad, ignorant treatment; and the disease so contracted may, and often does, prove fatal.*

The most stupid might understand this, if aware that plants have a veritable circulation, and even respiration, corresponding with those of animals; and if Sweeny were aware of the important effects of those processes on our atmosphere, and consequently on the health of our citizens, we are willing to believe that even he would have paused before carrying the mutilating plan to the extreme extent he has.

We remarked at the beginning of this article, that we should not ask our readers to accept our views on the vitality and growth of plants any further than we might be found able to sustain them by the testimony of acknowledged authorities. First, we turn to "The Vegetable World" of Figuiet, and find the two kingdoms compared as follows: "But the respiration of plants is not always the same like that of animals,

in which carbonic acid gas, water, and vapor are exhaled without cessation either by day or night. Plants possess *two modes of respiration*; one diurnal, in which the leaves absorb the carbonic acid of the air, *decompose this gas*, and extract the oxygen, while the carbon remains in their tissues; the other nocturnal, and *the reverse*, in which the plant absorbs the oxygen and extracts the carbonic acid; that is to say, *they breathe in the same manner that animals do*. The carbon which is used by plants during the day is indispensable to the perfect *development of their organs* and the consolidation of their tissues. *By respiration plants live and grow.*"*

It is needless to remark to our readers, that by "plants" are meant trees and shrubs, as well as the common vegetables more popularly known by that name. But another word on this subject from M. Figuier: "The diurnal respiration of plants, which pours into the air considerable quantities of oxygen gas, happily compensates for the effects of animal respiration which produces carbonic gas injurious to the life of man. Plants *purify the air* injured by the respiration of men and animals. If animals transform the oxygen of the air into carbonic acid, *plants take this carbonic acid back again by their diurnal respiration*. They fix the carbon in the depth of their tissues, and *return oxygen to the air in respiration.*"*

Now, as to the circulation corresponding to the circulation of the blood in animals. This has been demonstrated in the clearest manner by numerous experiments. "If a plant is made to absorb colored liquid," says M. Figuier, "or if the *branches* are plunged into the same liquid, it is easily seen that it does not rise first *either in the bark or pith*. It is in the *wood or ligneous body* through which it manifestly takes its passage. This passage takes place through all the ligneous elements,—*cells, fibres, and vessels*. The *anatomical structure*

* *The Veg. World: Being a Hist. of Plants, with their Botanical Descriptions and Peculiar Properties, etc.* By M. Louis Figuier, p. 198.

* *Ibid*, p. 109. See also Linnæus' *Systema Naturæ*; *sic Regna Triæ Naturæ*. Didot, Paris, 1830, pp. 75-80.—De Jussieu, *Genera Plantarum*. Introduction, p. 15 et seq.

of these vessels, their large number, their strength in the prostrate filiform and slender stems, which often attain a very considerable length, and which require to be traversed by a large quantity of sap in order to supply what is necessary for evaporation by the leaves—all these general facts *leave no doubt* as to the part which the wood vessels play in the *circulation of the sap*.*

Referring to the curious and beautiful apparatus of Dr. Hales, an eminent English physiologist, by which these facts are illustrated, Figuiér says: "Hales calculated from this that the force which impels the sap in the vine is *five times as great as that which impels the blood through the large arteries of the horse*. Having reached the leaves, the sap comes in contact with the air by the innumerable openings, or *stomates*, which communicate with the air cells and hollow *meatus* in the substance of the *parenchyma*."†

This sap is just as necessary for the nourishment of the tree as the blood is for the nourishment of the animal; and, as whatever injures the blood, or its vessels, injures the animal, so whatever injures the sap, or its vessels, injures the tree. We do not say that the latter is in general as sensitive and tender as the former; but we maintain that one as well as the others sickens and dies from the treatment of ignorant quacks of the Sangrado type. Before we do anything more, however, than allude, in passing, to the indignation we have felt on different occasions, especially during the last three or four months, on seeing dozens of common laborers mutilating the finest trees in the Park, while others stubbed up, or felled altogether, trees whose shade was becoming charming—so gracefully cool and refreshing when the heat is intolerable in every exposed place—we will briefly consider the subject in another light. Let us see what are the views of the best authorities on landscape gardening, and glance, if only for variety's sake, at the views of some of those regarded as the best judges of the beautiful in nature and

* *Vegetable World*, p. 111.

† *Ibid*, p. 112.

art. First, we will turn to Loudon, who is the best English authority of the present day. Loudon is in favor of skilful pruning for certain kinds of trees; but for no trees would he allow the Sweeny style. Speaking of close pruning judiciously performed, he says:

"This mode of pruning is only adopted when the object is to produce stems or trunks clear of branches of any kind of protuberance, as in the case of standard trees in gardens, especially *fruit trees*, and in the case of forest trees *grown for their timber*. If the branch cut off is *under an inch in diameter*, the wound will generally heal over in two seasons, and in this case the timber sustains no practical injury; but if it is larger, it will probably begin to decay in the centre," etc.*

Referring to the milder specimens of the Sweeny style, Loudon proceeds:

"Close lopping, by which a large wound is produced, the surface of which not only never can unite with the new wood which is formed over it, because, as we have seen, *growing tissue can only unite to growing tissue*, but the wood in the centre of the wound will, in all probability, begin to rot before it is covered over, and, consequently, the centre of the trunk will be more or less injured. Even if, by covering the wound with composition to exclude the weather, the surface of the section should be prevented from rotting, still there would be a blemish in the timber," etc.†

This, it will be admitted, is sufficiently clear; it would enable any of our readers in the habit of visiting the Park to see whether our complaint is just or not. But we want to satisfy the most sceptical—we desire to convince even those who have the genius to make an empty sack stand, at least for a time, when they take it into their head. It is well known, by all who have travelled, that there are no better landscape gardeners at the present day than the Scotch. We have before us an excellent Scotch work, in several volumes, entitled "*Rural Cyclopedia*," and edited by the Rev. J. M. Wilson, of Edinburgh. From the article on pruning we extract the following:

"Where pruning is not required to renovate the vigor of an enfeebled tree, or to regulate its shape, in other words, in the case of a healthy tree,

* Loudon's *Horticulture*.

† *Ibid.*, p. 340.

it may be considered *worse than useless*. * * *Ignorant cultivators frequently weaken the energies of young trees, and cause them to grow up with lean and slender stems by injudiciously pruning off the young side shoots,*" etc.*

May we not ask, then, were all our fine trees at the Central Park "enfeebled" when its present head "cultivator" took charge of it? Or must it be admitted that he is an "ignorant cultivator?" But another word or two. Some may pretend that because Figuiier, Loudon, and Wilson are men of our own day their authority may be questioned. In order that no such subterfuge can avail in this case, we will turn to old Evelyn, whose *Silva et Terra* has the classic stamp, and who has elicited the praises of the greatest modern naturalists, including Buffon and Cuvier, especially for his admirable dissertations on the treatment of trees in public parks and gardens. He, also, is in favor of judicious pruning in those instances in which pruning seems to be required; but that he has as great a horror as we have ourselves of the Sweeny style, may be inferred from the following:

"It is a misery to see how *our fairest trees are defaced and mangled by unskilful woodmen and mischievous borderers, who go always armed with short hand-bills, hacking and chopping off all that comes in their way; by which our trees are made full of knots, stubs, boils, cankers, and deformed branches to their utter destruction.*"†

That "unskilful woodmen" are unsafe persons to entrust with the care of a public park or garden, will be readily admitted; but they can hardly be said to be more unsafe in that position than a ward politician, even though the latter may be led by satirically-inclined friends, amused by his vanity, to fancy himself a statesman and lawgiver. Be this as it may, we ask the reader to notice how "our fairest trees are defaced and mangled," and how they are "made full of knots, stubs, boils, and cankers, etc., to their utter destruction." A little further on in the same page Evelyn laments that those ignorant people "have no consideration how those

* *Rur. Cyc.*, Edinburgh, 1852.

† Evelyn's *Silva et Terra*, vol. ii. p. 173.

ghastly wounds mortally affect the whole body of the tree," etc. And that Evelyn understood vegetable physiology as well as landscape gardening, is sufficiently proved by the reasons which he assigns for the "boils, cankers," etc. "It is," he says, "abundantly evident that *all trees inspire and expire*, from pores in their bark as well as their leaves, so that *whatever interrupts either of those processes must occasion disease.*"*

Now we venture to say that no impartial reader, aware of what has been done of late at the Park, who has accompanied us thus far, will think that we have deviated from the language of moderation and justice in asserting, at the beginning of this paper, that more mischief has been done to the trees under Sweeny rule during the last six months than can be remedied in as many years. We now add, in the same calm but earnest spirit, that he should be restrained from pursuing his ignorant and destructive course any further. The British parliament has, at different times, enacted laws for the purpose of restraining "ignorant or ill-disposed persons." Besides the well-known statutes 1 George I. and 6 George III., there is still on the statute book of England what is called the Black Act, by which, "to cut down or destroy any trees planted in an avenue, or growing in a garden, orchard, or *plantation for ornament, shelter, or profit, is felony without benefit of clergy; and the hundred shall be chargeable for the damages unless the offender be convicted.*" The Sixth of George III. made the penalty for the same offence transportation for seven years. These laws make no allowance for ignorance or presumption; and if those whose duty it was to restrain the offender failed to do so, either because he was a political ringleader, or for any other motive, they had to pay, themselves, for the damage he had done.

We shall not pause now to inquire what might be the effect of such a law in the present case; but referring to the Black Act reminds us of an incident which may serve as an episode. As we rode along one day, not far from the Ramble, we ob-

* *Silva et Terra*, edited by Hunter, vol. ii. p. 182.

served about a dozen persons, all armed with weapons more or less formidable, with which they were making an onslaught on a beautiful group of trees, as if their object had been to provide themselves with fire-wood, or with roofing for their shanties, without any regard to consequences. Approaching within a dozen yards or so, we addressed the nearest in as good-humored a tone as the nature of the work going forward would allow us: "May I ask what are you destroying the trees for?" There was a pause for a moment. The men looked at each other, and after a moment one replied with an expressive grin, "Faith, an' it is that same, sir; but 'tis n't our fault. It's th' ordhers of Misther Swiny himself." "Misther Sweeny, the prasident, you mane," interrupted another, drawing his pipe somewhat abruptly from his mouth. Before we had time to reply in the affirmative a third person, armed with a weapon like a scythe, laughed, and said in Irish, "*Tha thissa karth a Vichael; a ainm fíor bu Swiny.*" (You are right, Michael; his true name *was Swiny*.) Another, equally disposed to joke, said, in the same dialect, "*Shay shíod ainm Sassenach; a ainm fíor shay Mac Finsigh.*" (But that's his English name; his true name is —.) Here there was a general laugh; but we prefer not to translate "Mac Finsigh" for the present. "It isn't Mr. Sweeny's name I want to inquire about, but what you are doing to the trees." "If it was, thin," says another, "'twouldn't be Misther Sweeny, savin' your presence, but Misther Beesmark Sweeny." "By jabbers, Barney, isn't ould Bennett capital at makin' *omadhanes* (fools) of those polititioners wid his dhroll names." "But what of the trees, Mike?" "Well, in ould Ireland the threes wouldn't stand this sort o' prunin', but in the land o' liberty may be 't will be good for them! I'll hould a bet wid any body, that's the *iday*! for did n't Misther Swiny go all the way to Dublin, the moment he was promoted, to see the threes in the Finix Park and the Boar de Bulone, and all them other cilibrated places?" Despairing of receiving any more satisfactory information in that quarter, we thanked Mike, Larry, and

Barney, and proceeded to enjoy our ride in the best way we could.*

Now, leaving the reader to judge for himself as to the amount of injury done to the trees, we proceed to consider what is the effect of the lopping, hacking, stubbing, and felling system on the scenery; and whether shade is to be regarded as essential to the attractiveness of a public park, or the reverse. That nature may be improved by art is admitted by all who have any taste; but the art must not be apparent. The eye must not be offended by the rents and tears of weapons; nature must be kept in mind, and, to use the language of Linnæus, *Natura non facit saltus*. In his essay on the Sublime and Beautiful, Burke very justly says: "No work of art can be great but as it deceives; to be otherwise is the prerogative of nature only."† He was not a mere politician and trickster who has given this opinion, but a statesman and a philosopher. And Walpole, writing in the same spirit, tells us that under the supervision of the intelligent superintendent, who had some knowledge of botany, "The living landscape was *chastened or polished, not transformed*. *Freedom was given to the forms of trees; they extended their branches unrestricted,*" etc.

But we need not have consulted any more recent or better authority as to the proper care of trees, or what constitutes a

* Revolving in our mind some of the expressions in the Irish language we had just heard, it occurred to us that Barney knew something about etymology, although there was no evidence that he had ever studied either that or any other branch of learning. On a little reflection we remembered that neither of the letters *w* and *y*, which occur in the name Sweeney, belong to the Erse language, and that the original Irish of Sweeney is *Suibine* with the prefix *Mac* (*son of*), which is identical with the Latin *Suida*, the name of a family which, though very ancient and highly interesting in some of its characteristics, is held in abhorrence alike by Jew and Mohammedan. (Vide Molloy's Grammar of the Irish Language, p. 214.) Happening to see a good deal of rooting just at the moment, and bearing in mind some of the more salient points of Darwin's theory of natural selection in the struggle for life, we had a great mind to return and thank Barney for so curious a lesson in comparative philology, especially as he could possibly tell us why the prefix "Mac" has been omitted in the case of "the president;" but lest we might come in contact, by mistake, with some of the "pruning hooks," we thought it best to pursue our researches in some other direction.

† Part II. sec. 10.

beautiful park or garden, than the author of the *Æneid*; for there is no finer essay on horticulture and landscape gardening in any language than the second Georgic of Virgil. Accordingly it is extensively quoted by the best modern writers on those subjects, including the great Linnæus himself. As for Evelyn, his *Sylva* contains extracts at almost every page from this truly scientific and admirable poem. But it is not alone in his second Georgic that the Mantuan bard celebrates the cool and grateful shade as one of the greatest blessings which the inhabitants of a populous city can enjoy; in the very first line presented to us of his poems he makes Melibæus sing:

Tityre, tu patulæ recubans sub tegmine fagi
Sylvestrem tenui Musam meditaris avena.*

Before proceeding further than the fourth line he presents the delightful idea in another form—

Tu, Tityre, *lentus in umbra*
Formosam resonare doces Amaryllida *sylvas*.†

To extract what is appropriate and instructive in the second Georgic were to extract nearly the whole poem. But a line or two will suffice. First, the poet reminds the horticulturist that nature is various in producing trees—

Principio arboribus varia natura creandis.‡

Virgil also warns the ignorant pruner (*putator*) by reminding him that the branches of one tree may turn into another without injury to either—

Et sæpe alterius ramos impune videmus
Vertere in alterius.§

Nor does the poet forget to show that trees, like animals, should be treated according to their different kinds and constitutions—not treated all alike after our Sangrado fashion—

Quare agite proprios generatim discite cultus.||

* O Tityrus, recumbent beneath the shade of a spreading beech, etc.—*Bucolica*, Ecl. 1.

† O Tityrus, while reposing in the shade teach the trees to resound the name of the fair Amaryllis.

‡ V. 9

§ V. 32, 33.

|| V. 35.

Thus Virgil not only expresses the highest admiration for the shady recesses of the groves as a feature of the landscape grateful to all, but he shows how those recesses may be produced. Still greater, if possible, is the admiration of Horace for the delightful gloom formed by the intertwining trees with their luxuriant foliage. As an illustration of this, we need only refer to his description of his own villa on the banks of the Tiber, the munificent gift of Mæcenæ. It charms him to see the vine and the elm embrace each other so closely as to exclude the burning rays of the sun (an amictâ vitibus ulmo); it delights him to proclaim that the breezy hills are separated only by umbrageous valleys.

Contenui montes, nisi dissociantur opaca
Valle.*

Cicero, Varro, and Pliny evince equal admiration for the spreading branches, and equal indignation against the spoiler who would lop them off and banish the Dryades with the shades they love. But neither poet, nor botanist, nor horticulturist, ancient or modern, has more eloquently, or more plainly shown what a public garden or park ought to be than Milton. He delights to recur again and again in several books of his *Paradise Lost* to the scenery of the garden of Eden; accordingly, the chief landscape gardeners of France, Germany, and Italy, as well as England, who have treated the subject since his time, have quoted him as an authority on those subjects. The great English poet delights to tell that even Satan pauses in his diabolical course when he reaches the border where the delicious Garden

"Crowns with her enclosure green,
As with a *moral mound* the champain head
Of a deep wilderness, whose *hairy sides*
With *thicket overgrown, grotesque and wild,*
Access denied; and overhead up grew
Insurmountable height of *loftiest shade*
Cedar, and pine and fir and branching palm,
A sylvan scene; and, as the ranks ascend

* Epist., xvi., Ad Quinctium, lib. 1.

*Shade above shade, a woody theatre
Of stateliest view.**

Even the "sapphire fount," the "crisped brooks," the "orient pearl," and "sands of gold," are all enhanced in their beauty by being viewed "under pendant shades." Then we are told about the plants and flowers

"Which not nice art
In beds and curious knots, but nature boon
Pour'd forth profuse on hill, and dale, and plain;
Both where the morning sun first warmly smote
The open field, and where the unpierced shade
Imbrowned the noon-tide bowers."†

It is well known that Milton had made himself acquainted, as far as he could do so by careful study and research, with the most charming features of all the famous gardens both of the ancient and modern world, before he wrote a line of his description of Eden. To him the sacred grove of Diana, the garden of Epicurus, the paradise of Persia, the suspended gardens of Babylon, the Villa Adriana, the floating gardens of Mexico, and the villas of Netzahualoyotl and Montezuma, were equally familiar. But it will be seen that to no features essential to a park or garden does the great poet—whose ideas of the beauties of nature and art are universally and justly admired—attach more importance than to "the thicket overgrown," though "grotesque and wild," "the unpierced shade," and "noon-tide bowers."‡ These are the beauties which would cause even the arch-enemy of man to pause before he attempted to destroy them, but whose destruction, as far as it is in his power, is the first care of Mr. Peter B. Sweeny.

Several generations ago, from the time of Walpole to that of Pope and Addison, the English had to complain as we have now; still more recently, Mr. Knight has very spiritedly and justly protested against

* *Par. Lost*, B. iv. v. 133 et seq.

† *Ibid*, v. 241 et seq.

‡ See also v. 291, vii. 527, viii. 304, ix. 439.

"Each secret haunt and deep recess *display'd*
And intricacy *banished with its shade.*"

Nor does he conceal his indignation against the ignorant spoiler, whom he addresses as follows:

"Hence, hence! thou *haggard fiend, however called,*
Thou meagre genius of the bare and bald;
Thy spade and mattock here at length lay down
And follow to the tomb your favorite Brown."*

Had our leading papers so addressed our Brown two or three months since, much mischief might have been prevented. We are convinced that had their principal editors been in the habit of visiting the Park regularly, they would have done so. Surely the veteran who contributed at least as much as any one else to establish the Central Park, would not have looked on in silence had he been aware of the treatment it has been receiving under the Sweeny rule; we are sure that "Bismarck" would have given way to the much more appropriate name of Breun, or Brofy, Bradly, Bradach,† Bunkum, etc., etc. Poor Mr. Raymond, who used to visit the Park almost daily, and take great delight in observing the luxurious growth of the trees—we can well imagine how indignant he would have felt; for he, too, was entitled to a full share of the glory of securing for New York so priceless a boon. Has the Times become indifferent to what was so dear to its able and worthy founder? Can nothing excite the indignation of our other leading daily editors but partisan politics? Has Mr. Greeley no protest to make, even as an agriculturist, against a more deplorable exhibition than the bull in the china shop, and the bear, too—the veritable *ursus horribilis*? Must the World remain dumb because, although aware that it is evidently as absurd, if not as cruel, to entrust Sweeny with the care of the trees and shrubs at the Central Park, as it would be to entrust the wolf with the care of the sheep and lambs, still it is bound to remember that that personage is a very smart fellow at election time,

* *Landscape*, p. 25, ed. 2.

† Vide Foley's *Irish Dictionary*. Dublin. Curry & Co. 1855.

when he boasts that in spite of press or pulpit he carries the Irish vote in his pocket? We would fain hope not; and yet the work of destruction still goes on. No one has less excuse than the Express, for few visit the Park more frequently than Mr. Brooks and his handsome cream-colored ponies. He and Mr. Hastings would be much better occupied in exclaiming "Ringman, spare that tree!" than in going to law with each other; especially as the latter understands Irish ethnology, including the interesting tribes of the *suidæ* and *simiadæ*, better than most other American editors, and ought to understand the dialects of both the mixed and pure breeds. As to the Post, we fear it is too busily occupied in eulogising all books and pamphlets bearing the imprint of wealthy publishers, and watching the seething of the political caldron to see what will turn up, to find time to bestow any attention on such abstract subjects as horticulture and botany. At all events, we are not sure but that its managers regard the transformations recently undergone by the Park as equal to certain recent translations which are said to surpass all others ever made. Then our little luminary no longer shines in that direction; it seems that, unlike the orb from which it borrows its name, it has its dark side, which it occasionally uses as a cloak for its new friends. Hence it is, we suppose, that what was all *blubber* only a few months ago is now all "Brains;" a phenomenon which reminds us of a certain learned professor who spent half his life in denouncing *pork* as a very unwholesome and rather disgusting sort of food, but suddenly discovered, in some mysterious way, that, after all, it was just the thing—better than beef or mutton—especially for persons of delicate constitution supposed to have the scrofulous taint. True, the pork was pork still, and nobody but our philosopher could see that its essential properties had undergone any change.

That our Tammany naturalist has done some good, however, far be it from us to deny. If his wish in doing it was only to oblige two or three of his worthy friends, what of that? It

is proper to say, however, that in speaking of his "friends" we do not mean those said to belong to "the ring." As we know nothing very overbearing, arrogant, or pompous of the latter, there is no reason why we, who have nothing to do with partisan politics, should treat them as if we knew the reverse. Thus, for example, we have never known Mr. Connolly to make any offensive or parvenu-like display in the Park or elsewhere; on the contrary, we have always known him to take his drive as quietly and unobtrusively, though as spiritedly, as any private gentleman. If Mr. Tweed has pursued any different course—if he has exhibited the least ostentation that any one should take umbrage at—we have never witnessed, or been made aware of, the fact. As for Mr. Brennan, no one avails himself of the advantages of the Park more modestly than he, with his plain one-horse wagon and his bow and smile, in passing, for rich and poor alike. If, with this experience, we should seek to cast slurs on those gentlemen, merely because they are public functionaries, or because their political opinions differ from ours, we should reproach ourselves as unfair and unjust.

But everybody in the habit of visiting the Park during the last six months is aware that "Cononel" Fisk and "Dr." Helmbold have experienced considerable difficulty in showing off their coaches-and-six on that part of the eastern drive extending from Eighty-sixth to a Hundred and second street. That citizens so illustrious, and to whom the public owe so much, as the Erie Cononel and the Buchu Doctor should be unable to turn their equipages in any part of the road, so that they could drive up and down as often as they thought necessary for a full exhibition, without running the risk of coming in contact with vulgar one-horse, or, at most, two-horse people, was a hardship which, of course, "Brains" Sweeny was not slow to recognize. We are not aware whether the "doctor" is, or has been, a colleague of his, like the "colonel; however, be this as it may, it is but fair to take into account that it is exactly the same class, *i.e.*, the most ignorant and most

credulous, who do the voting for Sweeny and buy the buchu for Helmbold. Ignorance and imbecility are as much the basis of the greatness of the one as they are that of the greatness of the other. Besides, as one cures all trees and shrubs, Sangrado like, by lopping off their best branches, or felling them altogether, so does the other cure all men and women, let their maladies be what they may, by dosing them with buchu; and we all know that a fellow-feeling makes one wondrous kind. Accordingly the decree has gone out, and in due time there will be room enough for Fisk and Helmbold. Let no one complain, when the bills are sent in, that it is dear work, for it will be very cheap compared to the "pruning." Supposing the work of destroying each tree costs \$10 (which, it must be admitted, is a moderate estimate), without any regard to the consequences of that destruction, and that the widening of the road costs the same amount per square foot, should we not remember that it is better to pay even an exorbitant price for what is useful and good, than to pay any price for what is injurious and destructive?

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- ART. V.—1. *Grave Mounds and their Contents.* By LLEWELLYNN JEWETT. London. 1870.
2. *Antiquities of New York and the West.* By E. G. SQUIER. Buffalo. 1851.
3. *Handbook of Archæology.* By F. A. WESTROPP. London. 1867.
4. *Travels in Chaldea and Lusiana.* By W. R. LOFTUS. New York. 1857.

If, by some future convulsion of nature, man were to be swept utterly from the face of the earth; his cities, his books, his inventions burned to ashes in a grand funeral pyre of the human race; and, in the time to come, some new genus of

thinking beings were to take his place ; it may well be supposed that the *savans* of this new race would fail to recognise man's true rank in the animal creation, and would class him as an advanced species of monkey, a fossil *bimana*, with largely developed anterior brain, but with no other evidence of intelligence.

The fact is, however, that ere those archæologists exhausted the subject they would become aware of man's reasoning faculties, and have considerable knowledge of his customs, his mechanical achievements, his modes of thought, his notions of a future life, and of the growth and various stages of his civilization. For, though all surface indications of his prowess should disappear, if but the graves of the race of man remained intact, those structures would yield satisfactory evidence of the earlier social conditions of mankind. While the ravages of war and the corroding tooth of time have left but fragmentary evidence of man's former presence on the earth's surface, the grave remains his most enduring monument, keeping its story almost intact, and yielding us many important chapters of human history.

Over the whole surface of the earth, wherever man has attained to a certain degree of mental progress, there has been manifested a desire to preserve and to do honor to the bodies of the dead, always mingled with some superstitions connected with the sepulchral rites ; and monuments to the dead remain the most widely spread and the most massive of human works.

Thus modern Egypt is a vast cemetery of the populous kingdom of the Pharaohs. The late discovered cities of ancient Chaldea are but huge grave mounds. Over all the eastern continent the cemeteries of buried nations are found ; while some of the most extensive works of man in the western continent seem to have been erected as tombs. In fact, our knowledge of the existence and condition of some races depends almost exclusively on their graves ; as, for instance, the so-called Celtic inhabitants of western Europe ; the

vanished race whose graves are found on the Kirghiz steppes of northern Asia, and the pre-historic inhabitants of the United States territory.

These widely scattered graves present great diversity of form and character. Their contents display a still greater diversity. It is our purpose to make a brief review of their various peculiarities and of the evidences which they display of the social conditions and usages of the vanished nations of the far past. There are found two distinct species of sepulchre, one or the other of which each nation has adopted, and of which instances remain reaching from the rudest to the most highly developed form. These two are the *tumulus* or sepulchral mound, and the rock excavation. As each of these is an extensive study in itself, we will consider them separately.

The practice of raising *tumuli* over the bodies of the dead is of the most remote antiquity. The original form of the tumulus was probably similar to its modern form, being simply the oblong heap of earth displaced by interment. The desire to do honor to the illustrious dead caused the growth of this heap into the huge mounds which are found in all parts of northern Europe and Asia, and throughout extensive regions in America. Some of these are partly natural, but others of immense size are known to be wholly artificial, and must have been erected by the united labor of whole tribes.

The forms of *tumuli* are much diversified. The oldest resemble modern graves, except in their gigantic size, and often display a depressed centre, with an elevation at one extremity. But the common form is the circular mound of various degrees of elevation, the latest forms being broad and low, and somewhat surrounded by a circle of standing stones. A form frequently seen in Sweden, and occasionally occurring in Scotland, consists of an oblong mound terminating in a point at each end. This has been called the *ship-barrow*, and is supposed to form the sepulchre of renowned sea-warriors of old.

As the British islands are peculiarly favored by the num-

bers and diversity of their grave mounds, which have been industriously studied by a succession of zealous antiquaries, a description of their characteristics will go far to elucidate the burial customs of the ancients. England displays what we may call three distinct layers of ancient graves, the latest being those of the Anglo-Saxons, the next those of the period of Roman occupation, and the oldest those which have been called Celtic, but of whose real date and the race of whose builders we are ignorant. To these most ancient graves we will devote our chief attention. They have been formed with such care that the skeletons and relics contained in them remain in many cases intact, to tell us their story of the remote past, when the race of barbarians flourished whose history is unattainable from any other source. These earliest mounds are mostly found in the mountainous districts of the land; among the hills and fastnesses, of whose natural defence their builders probably availed themselves. Those of the two later series are found on hill and plain alike. "The situations chosen by the early inhabitants for the burial of their dead were, in many instances, grand in the extreme. Formed on the tops of the highest hills, or on lower but equally imposing positions, the grave mounds commanded a glorious prospect of many miles in extent, while they could be seen from afar off in every direction by the tribes who had raised them."*

To these tribes they had become landmarks, and they were doubtless used by them for places of assembling. In Dorsetshire, the early graves abound on the lofty Ridgeway hills. They are found on the high lands of Yorkshire and Cornwall. In Derbyshire, they exist throughout the mountainous district known as the High Peak, which occupies nearly half the county. These mounds are known by various local terms, *Barrow* being the term in most general use; *Low* is almost universal in Derbyshire, Staffordshire, and other districts, *Fump* is used in Gloucestershire, and *Hone* in Yorkshire.

* *Grave Mounds and their Contents*, p. 3.

The simplest form of the barrow is a plain earth heap raised upon the interment. Others are composed of stone, rudely heaped into a great mass, and usually capped with a covering of earth. In other cases stone and earth are combined to form the mounds. One barrow, on Lord's Down, in Dorsetshire, which is eighty-two feet diameter and fourteen feet high, consists of alternate layers of chalk, rubble, and earth, the mound exhibiting six successive alternations, each of which has served as a grave. The interments were usually made in cists, which are sometimes excavated in the ground, but generally formed by surrounding the body with a circuit of large, rough stones, forming a chamber, which is covered by one or more cap-stones, above which the mound is heaped.

The buried body was usually laid on its side, in a contracted position, so as to occupy as little space as possible. In a few cases it has been found extended, or in a sitting posture. There are evidences that it was occasionally laid upon, and covered with, fern leaves, beautiful impressions of these leaves being marked on bronze weapons in connection with the corpse. In certain instances two bodies have been buried together. Thus two skeletons have been found laid face to face, and encircled in each other's arms; and cases have been found where an infant lies wrapped in the arms of its dead mother, thus touchingly illustrating the existence of the most sacred of human feelings in those remote barbarians.

The custom of burning the dead was frequently practised, as it was in after ages by the Roman and Saxon lords of the land. The remains were gathered into a small heap on the ground, wrapped in a cloth or skin; or were enclosed in a cinerary urn, either inverted or covered with a stone. The burning took place near the mound, the ground being frequently found hardened to a considerable depth by the intense heat employed. "In some instances lead ore has been so completely smelted by the heat that it has run into the crevices of the soil, and looks, when dug out, precisely

like straggling roots of trees. May not the discovery of lead be traced to this source?"*

The stone cists so frequent in mounds are usually formed of rough slabs of limestone, granite, or other neighboring rock, set on edge so as to form an irregular compartment, and covered with a large cap-stone, with occasionally a flooring of flat stones for the body to rest on. Some barrows contain several such cists. In one case the remains of thirteen individuals were found in a single cist. It was paved with limestone, and formed of four huge stones six feet long, five wide, and four deep. In other instances coffins hollowed from tree trunks have been employed. The simple cist is in certain cases replaced by large stone chambers.

"In most instances the mound itself has been removed and the gigantic sepulchral chambers alone left standing. This removal has been made by the destructive march of agricultural progress, or in other cases doubtless with the hope of finding treasure beneath. When the mounds have been removed and the colossal megalithic structures allowed to remain they have an imposing and solemn appearance, and seem almost to excite the play of imagination indulged in by our early antiquaries in naming them cromlechs, and in giving to them a false interest by making them out to be 'Druids' Altars,' altars on which the Druids made their sacrifices. These same authorities have gone so far in their inventions as to affirm that when the cap-stone was lower on one side than another it was so constructed that the blood of the victim might run off in that direction and be caught by the priests, and that when the cromlech was a double one, the larger was used for the sacrifice, and the smaller for the Arch-Druid himself while sacrificing. Researches which have been made in recent times show the absurdity of all this, and prove beyond doubt that cromlechs are simply sepulchral chambers denuded of their mounds. In several instances they have been found intact, and—these mounds being excavated—have been brought to light in a perfect state."†

The "Lanyon Cromlech," which was unearthened by a farmer, who dug away for agricultural purposes the mound of soil covering it, is now the wonder of its district. It consists of three huge upright stones (a fourth having fallen) which sustain an enormous cap-stone, about eighteen and a half

* *Grave Mounds and their Contents*, p. 31.

† *Ibid.*, p. 50.

feet long by nine wide, and computed to weigh about fifteen tons. Near Saumur, France, is a cromlech called locally the Bagneux Fairy Rock, whose huge cap-stone is nearly twenty-three feet square and over three feet thick, its estimated weight being one hundred and twenty tons. How such mighty blocks were lifted by a race of barbarians, in an age antedating any known use of machinery, is an undetermined mystery. That they were lifted by any simple system of leverage we can scarcely believe, while the possession of more powerful means seems inconsistent with the character of the relics found in the tombs of their builders.

An advanced form of the barrow consists of a large central chamber, connected by a stone gallery with the exterior. The most remarkable of these is the great tumulus at New Grange, Ireland. It consists of an immense mound, seventy feet high and nearly three hundred feet in diameter, entirely built of stones and coated with earth. A circle of enormous upright stones, of which but eleven remain, originally encircled it. The largest of these projects eight feet above ground, and is seventeen feet in circumference, weighing over seven tons! The gallery leading into the interior of the mound is about fifty feet long. It is composed of enormous blocks of stone, placed side by side on end, and roofed by similar stones; toward the inner chamber its extent gradually increases till it becomes eighteen feet high. The chamber is cruciform in shape, the sides and top of the cross being formed by recesses, some of whose huge stones are covered with a great variety of carvings.

In a similar galleried tumulus in one of the Channel Islands, the stones composing the gallery are closely carved in lines and patterns which have been described as very similar to the patterns tattooed on their faces and bodies by the New Zealanders.

This description of chambered tumulus has been found in other countries. In Denmark they are called giants' graves. They are frequent in Brittany, and are found throughout the

north of Europe. But in the instances in Ireland and the north of Scotland a superior feature appears in the employment of the horizontal or "Cyclopean" arch. This is found in the underground chambers, in the chambered cairns in every part of the north of Scotland, and in the great barrow at Maeshowe, in Orkney. It also occurs in the underground chambers of the Irish raths, and in the cairns of New Grange and Lowth, on the banks of the Boyne. This primitive arch is formed by stones which successively project, causing two opposite walls to gradually approach till they meet at the top, and are covered with a horizontal cap-stone.

The most celebrated instance of this arch is one which comes fully within our purpose, as there is reason to believe it was built for a tomb. It is the remarkable structure known by the local name of Agamemnon's tomb, near Mycenæ, Greece. This is a great chamber, covered with earth exteriorly, but within presenting a lofty dome, of bee-hive shape, forty feet high and fifty feet in diameter. It is built of massive blocks, which successively over-lap each other till they meet at the top, the projecting corners being subsequently cut away to complete the elliptical curve of the interior. On one side is an entrance to a small rectangular chamber hewn out of the rock, resembling the recesses at New Grange. The lintel of the doorway leading into this building is formed of a single huge stone, twenty-seven feet long, seventeen wide, and four feet eight inches thick, weighing one hundred and sixty-four tons, thus yielding a striking instance of the power of lifting possessed by the pre-historic architects.

Isolated stone circles are not unfrequent, and vary greatly in size and character. They are believed in most cases to have been formerly connected with mounds, which have been levelled. In the cases of the huge constructions at Stonehenge, Abury, etc., the purpose was probably, though not certainly, different.

The relics found in these barrows are more interesting than the mounds themselves; showing, as they do, the art and im-

plements, and the degree of civilisation of their builders. They consist largely of pottery. In fact, pottery seems especially devoted to the dead. Scarcely a grave-mound exists throughout the earth of whose contents it does not, in some form or other, form the chief constituent. The pottery of the Celtic barrows is of rude construction, usually hand-made. It is formed of the coarse clay of the district where the barrow is erected, as if made on the occasion of the funeral; and is probably burned in the flames kindled to consume the corpse, in the cases where cremation has been practised. It is made extremely thick, but is occasionally rather elegant in form and highly ornamented. The ornamentation is usually performed with twisted thongs, which are pressed into the soft clay, in circular and diagonal lines, forming in some cases a highly complex pattern.

The large cinerary urns are often accompanied by smaller vessels, which are supposed to have contained food, in accordance with a superstitious custom displayed by many barbarous nations. These vary from very rude to elegant shapes and ornamentation. A third form of vessel found probably served as drinking cups. These are from six to nine inches high, and display the highest artistic skill of this race. They are elaborately ornamented, the whole surface being covered with indented lines formed by the twisted thong, which compose intricate and often beautiful patterns.

Among other articles found are stone "celts" or adzes, hammer heads, mauls, etc. These celts are often ground very sharp, their form being somewhat like that of the mussel shell. The hammers are occasionally finely finished. There are also found stones which seem to have been used for grinding corn. Flint implements are numerous and often of exquisite workmanship. Some of the arrow-heads are pointed and barbed as elegantly as if made of metal. Flint dagger-blades are chipped till sometimes but three-eighths of an inch thick in the thickest part, and are worked with the utmost nicety to a cutting edge.

Numerous ornaments of jet have been found, comprising beads, necklaces, studs, rings, etc. Some of these are of great beauty. One elaborate necklace of beads and other jet and bone ornaments had in all four hundred and twenty separate pieces.

Various implements formed of bone have also been found, and bronze articles of various kinds; such as daggers, celts, awls, pins, etc., showing that this race was emerging from the stone into the bronze age of European history. Probably, however, these barrows indicate a very long period of time, in which many changes in civilisation may have occurred. Articles in gold, and coins, are extremely rare in the mounds, though often turned up in their neighborhood.

The graves of the Roman period in England furnish abundant specimens of fine pottery, displaying the utmost variety in shape and ornamentation. What is known as the Durobrivian ware occurs in great quantities. The location of the potteries in which this ware was made has been discovered. They are found throughout an extent of twenty square miles, some of the kilns yet remaining perfect. This ware varies from a blue to a reddish brown color. It is formed on the wheel, and highly ornamented with scroll-work, and with hunting, gladiatorial, and other scenes, which are full of information in regard to the public and private life of the Roman citizens. Mythological subjects, also, are a favorite ornament.

Besides the product of several other British potteries, the continental Samian ware is plentifully found. This is a peculiarly fine, close-textured, and richly colored red ware, very hard and brittle. It is of an endless variety of forms, some of which are plain, some ornamented with figures and foliage. The borders are often elegant in design and finish, presenting a scroll-work formed of leaves, flowers, and fruit, enclosing paintings on a great variety of mythological and domestic subjects.

These Roman tombs also yield beautifully worked glass

ware, bronze and iron weapons, and, among personal ornaments, an immense variety of fibulæ; bracelets in bronze, silver, and gold; gold necklaces, mirrors of polished metal, etc.

The barrows of the Anglo-Saxon are smaller than those of the two preceding periods, but are rich in remains. Burial both by inhumation and by cremation was practised by this, as by the Celtic and Roman races. The pottery found is nearly all in the form of cinerary urns. It is hand-made and rudely finished, though better burned than the Celtic. Glass drinking vessels, with round bottoms, such as our roystering ancestors used, to prevent their guests from replacing them on the table until emptied, are found in their graves. There are great numbers of weapons and personal ornaments. Among the latter are elegant fibulæ, and beads and necklaces of glass, amber, and other materials, many of which are extremely beautiful. Some circular fibulæ have been found of magnificent workmanship for such primitive artificers, forming silver and gold brooches, wrought in elegant patterns of gold chain-work, scroll, and other ornaments.

We have described the British grave-mounds at considerable length, as they go far to illustrate those of other countries, burial customs of very similar character being discovered in the most widely separated districts. There are, however, peculiar features seen in some countries essentially different from the ordinary form of the barrow. Thus in Sweden are tumuli presenting a square enclosure of upright stones with a conical barrow in the centre. Surrounding this is a circle of upright stones, midway of its height is a second circle, while a third ring encircles it near the summit, on which summit is a fourth group of stones. There are several other varieties of tumuli, and numerous stone enclosures of very varied character. Some of these are square, others circular or triangular, with large stones occurring at regular intervals, and occasionally an avenue of approach composed of upright stones. The barrows are ascribed by antiquaries from the varied character of their

contents, respectively to the stone, the bronze, and the iron ages, forming the chief remaining monuments of undoubtedly a very long period of pre-historic time.

Etruria is remarkable for the vast numbers and interesting character of its tombs. Thousands of circular tumuli are here found, chambered within, and with a low retaining basement wall without, above which is a conical mound of earth. These chambers are either built above ground, or are excavated in the tufaceous rock, which is common throughout the Etruscan territory. Among the contents of these are numerous bronze utensils. Other chambers are of a more primitive character, strongly resembling the British cromlech. These are rude graves, sunk a few feet, and lined with rough upright slabs, which are capped with one enormous stone, the earth mound which originally covered them being in many cases washed away.

Among the most remarkable of these Italian tumuli is that known as the Regolini Galassi tomb, at Cervetri. It contains two chambers covered with a pointed arch roof, with horizontal lintel at top. The use of this antique arch is evidence of its great age. The outer chamber had contained the body of a warrior, near whose bronze bier were a number of beautifully embossed shields. In the inner chamber was a beautiful sacerdotal breast-plate, with other articles of pure gold found in the ashes of the corpse. Another noted tumulus is that of La Cocumella, at Vulci, which is a vast earth mound of two hundred feet diameter, and has been about one hundred and fifteen feet high.

In Greece, also, the most ancient tombs are tumuli. Some of these are still visible on the plain of Troy, a site where, in the vivid verse of Homer, we behold them rising over the slain heroes of ancient Greece. On the summit of these mounds were usually placed pillars, or upright stones, called *stelæ*, bearing the names of the dead. Lycia, in Asia Minor, is remarkable for its tumuli. The largest of these has a circular base of three thousand seven hundred feet circum-

ference, the native rock being levelled in some parts and masonry supplied in others, till a platform is formed sixty feet higher than the lowest ground surrounding. The burial chamber is built on this platform, and is covered with earth, rubble, and concrete to the height of one hundred and forty feet. At the summit of the mound is ornamental masonry work.

Atkinson, in his travels through northern Asia, found numerous ancient mounds on the desolate steppes of the Kirghiz. He describes one of these in a valley of Chinese Tartary as a striking object, about one hundred and fifty feet high, steep, and regularly formed. The builders of these tombs are utterly unknown. Describing the valley of the Actou, in the mountain region near Lake Balkash, he says: "Here there are many tumuli, some of them large; from their numbers I am induced to believe that at one period this country has been densely populated."* There are here, also, many ancient canals, used formerly to convey water from the mountains for purposes of agriculture. Yet this country now gives but meagre sustenance to the herds of the Kirghiz nomades.

Other writers credit these tumuli to the Scythians, together with those found abundantly over the plains of Russia and southern Siberia. Herodotus describes at length the mode of Scythian burial. He tells us that "they strangled the groom, cook, and most confidential servant of the king, whose bodies they placed round the dead; they slew horses, also, and deposited with him the first fruit of all things, and the choicest of his effects, and finally some golden goblets, for they possessed neither silver nor brass. This done, they heaped the earth above with great care, and endeavored to make as high a mound as possible."†

The richness of these barrows is said to be extraordinary, and Strahlenberg relates that the local governors of Siberia used formerly to authorize expeditions "to visit and ransack

* *Oriental and Western Siberia*, p. 485.

† *Melpomene*, lxxi.

the tombs,"* they reserving a tenth of the spoils. In the second volume of the "*British Archæologia*" is an account of the opening of one of the large tumuli in southern Siberia :

" After removing the superincumbent earth and stones, three vaults, constructed of unhewn stones and of rude workmanship, were discovered. The central one was largest, and contained the remains of the individual over whom the tumulus had been erected. It also contained his sword, spear, bow, quiver, arrows, etc. In the vault at his feet were the skeleton and trappings of a horse ; in the vault at his head, a female skeleton, supposed to be that of his wife. The male skeleton reclined against the head of the vault, on a sheet of pure gold, extending from head to foot, and another of like dimensions was spread over it. It had been wrapped in a rich mantle, studded with rubies and emeralds. The female skeleton was enveloped in like manner ; a golden chain of many links, set with rubies, went round her neck, and there were bracelets of gold upon her arms. The four sheets of gold weighed forty pounds. All the Scythian barrows contain numerous relics of art, ornaments of gold, silver, and precious stones, weapons and implements of war, domestic utensils, mirrors, images and idols, vases of metal and pottery, grains of the millet kind," etc.†

We thus perceive in nations of greatly diverse origin and widely separated localities a striking similarity of funeral customs. Alike in tribes of the Aryan and of the Turanian families we see the slight heap of earth raised by interment, growing into the great circular mound of earth or stone, with which these primitive nations sought to render their dead chieftains memorable to future ages. In like manner, the slight excavation made to contain the body expanded into the massive stone sepulchre of the cromlech, and culminated in the great arches and galleried chambers of New Grange and other places. So the slight wall built round the base of the mound, of upright stones filled between with loose rubble masonry, grew into the circles of huge upright blocks known as "*Druids' Circles*," and possibly originated the idea of the grand erections of Stonehenge, etc.

We find all these races practising alike the funeral rites of

* *Siberia*, p. 366.

† *Antiquities of New York and the West*, p. 200.

inhumation and of cremation, and using great sepulchral urns of earthenware to contain the remains of the burned body. In all races pottery seems to have been made at a very early period, probably immediately succeeding that first display of the manufacturing spirit which produced the flint weapon. It is, indeed, an art readily arrived at, even by low intelligences. The natural excavation in clay, partly baked by the sun, and filled with rain water, doubtless gave the idea to some primitive housekeeper to form an excavation with the hands, and finally to isolate the hollow clay and harden it in the sun. These first vessels would probably resemble in shape the vegetable bowls and pitchers, obtained ready-made from the trees. It was probably long before accident or design led to the employment of artificial heat to harden their clay vessels. The tombs of various races contain ware of every degree of finish, leading from the extreme rudeness of shape and slight degree of firmness of the work of primitive potters to the elegance of shape and intense hardness of the Samian ware found in the Roman tombs. So from the thick and coarse hand-made ware, ornamented with simple lines and incisions, to the perfected work of the potter's wheel, richly enamelled and painted, there are many grades of advancing improvement, and the character of the pottery found in any grave is our best remaining test of the grade of civilisation of its occupants.

The custom of burying with the dead their most valued possessions, along with food vessels and drinking cups filled for the use of the departed spirit, seems to have been widely observed. In some races it extended to the slaughter of favorite animals, and even the servants and wife of the deceased, evidencing not alone a wide-spread belief in a future state of existence, but that, in their minds, the future life of the departed was a true counterpart of the earth life, and the valued possessions of the living would be of essential importance to the dead in the world beyond the grave.

An examination of the burial customs of Semitic nations

yields essentially the same results, though differing in particulars. In the extensive marshy district at the junction of the Euphrates and the Tigris, and extending a considerable distance north between the rivers, are still found the ruined cities of ancient Chaldea, a nation which preceded the empires of Babylonia and Assyria, and was already in its decadence when Abraham migrated from one of its cities to found the kingdom of the Jews.

These ruins consist of huge, shapeless mounds, in which, on excavation, are found the remains of walls, built of sun-dried bricks; but they are peculiarly distinguished by the immense numbers of the dead contained in the mounds. In the whole region of ancient Assyria no positive trace of an Assyrian sepulchre can be found, and the probable conjecture has been made that, long after the decay of Chaldea as a nation, the sites of its cities may have served as sacred burial places for the nations of the Euphrates valley. These nations originated in colonies from Chaldea, and may well have retained a hereditary love for their fatherland, and the desire to rest in death in the sacred locality to which fate forbade their return during life. The modern Persians still retain the custom of bringing their dead to a sacred burial place in this region. They are brought in great numbers to the tomb of Ali, near Bagdad, for interment, some five thousand to eight thousand dead bodies being annually transported on camels to this locality. A similar custom could be much more readily practised by the Assyrians, who had the waters of the river for their highway to the grave.

The sites of these old cities are thus vast cemeteries. In one place a great terrace of sixty feet elevation seems entirely composed of graves. Mr. Loftus dug into it to the depth of thirty feet, still exhuming skeletons, and judged that, in all probability, they extended to the bottom. The site of one of these cities, now called Warka, is especially a city of the dead, interments in countless myriads having been made there. These dead bodies are found enclosed in a

variety of receptacles, each probably the fashion of a distinct period. One of the most common of these, yet from its position in the mounds judged to be among the eldest, is a top-shaped urn, lined with bitumen, in which the body was placed in a contracted position, the urn being usually covered with bricks. The forms of funereal pottery found are, however, almost endless. One curious form is of the shape of an oval dish-cover, of sufficient size to contain the body, doubled up so as to occupy the least possible space. A later form of coffin occurs in such vast numbers as to make up extensive mounds of itself. This peculiar coffin is a vessel of glazed earthenware, shaped like a slipper, the body being introduced at the oval opening on top, which was then closed, an opening being left at the top for the escape of the gases of decomposition. These strange coffins are of a blue color within, but exteriorly of a beautiful green hue. Their surface is divided by lengthwise and transverse ridges into a number of squares, each containing an odd raised figure, standing with extended legs and arms akimbo, the head being covered with a peculiar head-dress.

These coffins are thinly covered with earth, so thinly as to countenance the supposition that they were deposited in open layers, and gradually covered by the action of the winds. Layer is thus placed upon layer till the numbers are countless. A great variety of relics accompany these interments. Rings, armlets, and other ornaments are found of gold, silver, brass, copper, and various other materials. Earthen drinking-vessels and lamps and glass lachrymatories are also discovered, with a great variety of small terra-cotta figures. These figures comprise warriors, civilians, and various idols. Many of the last mentioned represent the Assyrian Venus. They are generally rudely formed, but in some cases the outlines of the head and features evidence a skill worthy of Greek art.

This custom of mound-burial, so general throughout Europe and Asia, forms also one of the most prominent

features of American antiquities, tumuli being common over the wide space from British America on the north, to Chili on the south. The ancient inhabitants of the territory of the United States buried also in extensive cemeteries, many of these being found throughout the western states. Some of those cemeteries are of great extent and contain countless numbers of human skeletons. The graves are usually lined with flat stones, and occur in regular ranges. As an illustration of the vast numbers of the dead, as many as one hundred and ten skeletons have been taken from an excavation seventy by sixty feet, and four feet deep. The limestone caverns of the west were also used as places of sepulture, some of these containing a great abundance of human bones. The mounds erected by this ancient people are excessively numerous. Squier estimates that the state of Ohio alone contains not less than ten thousand mounds, some of these, of course, small, but many of them of great size.* These mounds were erected for various special purposes, the object of many of them being undoubtedly sepulchral. Of these sepulchral tumuli, the largest is the celebrated mound at the mouth of Grave Creek in Virginia, which measures one thousand feet in circumference by seventy feet high. In opening one of these mounds, in the valley of the Scioto river, —its dimensions being twenty-two feet high by ninety feet base—

“ At ten feet below the surface occurred a layer of charcoal from two to six inches in thickness. It seemed to have been formed by the sudden covering up of the wood while burning, the trunks and branches retaining their form, though entirely carbonized. At the depth of twenty-two feet, and on a level with the original surface, immediately under the charcoal layer, was a rude timber framework, now reduced to an almost impalpable power, but its *cast* still retained in the hard earth. Within this rude coffin was found the remains of a human skeleton. It was so much decayed that it crumbled to powder under the slightest touch. Around the neck of the skeleton, forming a triple row, were several hundred beads, made of ivory or the tusks of some animal. A few lamina of mica were also discovered, which complete the list of

* *Antiquities*, p. 295.

articles found with this skeleton. In other cases bracelets of copper and silver, beads of bone and shell, mica plates and ornaments, stone instruments of various kinds, etc., are found with the skeletons. In every instance falling within our observation, the skeleton has been so much decayed that any attempt to restore the skull, or, indeed, any portion of it, was hopeless. Considering that the earth around these skeletons is wonderfully compact and dry, and that the conditions for their preservation were exceedingly favorable, while, in fact, they are so much decayed, we may form some estimate of their remote antiquity. In the barrows and cromlechs of the ancients Britons entire and well preserved skeletons are found, although having an undoubted antiquity of eighteen hundred years.*

Mounds are also found throughout our western territories, and are numerous in Oregon. They occur in Mexico, but it is doubtful whether their purpose was sepulchral. Where inhumation was practised, the body was placed in chambers of stone or brick, in a sitting posture, accompanied by ornaments and professional implements. Bernal Diaz relates that a Spanish officer, named Figuero, occupied himself at the time of the conquest "in discovering the burial places of the Caziques, and in opening their graves for the sake of the golden ornaments which the inhabitants of the olden times were accustomed to bury with their chiefs. This employment he prosecuted with so much vigor and success, that he collected over one hundred thousand dollars' worth of gold."†

Sepulchral mounds abound in Central America; "in the vicinity of the ruins of Ichmul, in Yucatan, they are particularly numerous, covering the plain for miles in every direction."‡ In these are found chambers, with skeletons in a sitting posture, having small vessels of pottery at their feet. Herrera speaks of abundance of graves in Honduras, "so ancient that large trees were growing over them, and within them was an immense quantity of gold. These graves were very magnificent, adorned with broad stones and vaults, in which the dead body was laid; and all their wealth, jewels and arms, women and servants alive, with good stores of provisions and

* *Antiquities*, p. 320.

† Lockhart's Diaz, vol. ii. p. 322.

‡ *Antiquities*, p. 190.

pitchers for their liquors, which denoted the knowledge they had of the immortality of the soul. The dead were buried sitting, clothed, and well armed."* Mr. Stephens excavated a mound near San Francisco, Yucatan. It was built with square stone sides, four feet high, the top being rounded off with earth and stones. Within it he found a skeleton, in a contracted position, and covered with a large flat stone. With it was a large vase, its mouth closed with a flat stone.

In South America tumuli are of frequent occurrence. In Peru they are numerous, greatly resembling those of the Mississippi valley. Their height ranges from forty to fifty feet, though some are more than one hundred feet high. In some localities they are very abundant, these seeming to have been districts made sacred by the presence of a temple or other cause. Within the mounds, on the original surface of the ground, chambers of stone, brick, or timber appear. Sometimes there are several of these with connecting galleries. The bodies were usually buried in a sitting posture, and accompanied by a great variety of articles.† Some of these mounds contain great quantities of treasure. One opened in 1576 contained, according to Humboldt, gold amounting in value to five million francs.

These examples will serve to show the general prevalence of the tumular form of commemorative monument; nations separated by half the circumference of the earth erecting mounds strikingly similar in shape, and evidencing in their contents similar forms of belief in regard to the future. In some few countries, characterized by a more advanced civilisation, we find the conical mound developing into the stone pyramid, the culminating point of this form of monument. The pyramid was not peculiar to Egypt, but was employed by many ancient nations. The Etruscans, so remarkable for the number and variety of their tombs, employed the pyramidal structure, in which they were imitated by the Romans. Pliny speaks of the tomb of King Porsenna as a rectangular mon-

* *H. Herrera*, vol. iv. p. 221.

† *Antiquities*, p. 192.

ument in masonry, three hundred feet wide and fifty high. On each corner and in the centre of the square basement stood a pyramid seventy feet wide and one hundred and fifty high.

Pyramids existed in Greece from a period of remote antiquity, the best preserved being that of Erasinus, near Argos. It is built of large irregular blocks, forming an example of the Cyclopean or polygonal masonry.

There has been much discussion as to the purpose of the Egyptian pyramids, but it is now generally admitted that they were tombs. If so, the great pyramid is certainly the tomb of tombs. It is somewhat remarkable that the most massive work ever achieved by the hand of man (if we except the Chinese wall), a mountain of hewn stone seven hundred and fifty-six feet in base and four hundred and eighty high, its solid contents being eighty-five million cubic feet, should have been erected for a sepulchre, and stranger yet, that of the dead king who had sought to render his reign immortal, we have only with great difficulty satisfied ourselves as to the name, and beyond the name are almost utterly ignorant.

The second description of tombs to which we have alluded, the rock excavation or underground structure, has not the wide range of the tumular erection, though minor examples of it, either isolated or in combination with tumuli, occasionally occur in most of the countries mentioned. The most striking examples of this species of tomb, however, are those occurring in south-western Asia, in Egypt and Italy, and to these we must confine our attention.

That remarkable people who have made the banks of the Nile wonderful with their temples and pyramids, equally excite our admiration and surprise by the extent and grandeur of their rock-hewn tombs, which are, moreover, important as yielding us fuller information in regard to the character and grade of their civilisation and of their social condition, than has been obtained from all the historical records elsewhere extant.

The origin of this species of sepulchre lies undoubtedly in the primitive custom of burying the dead in natural caverns ;

a custom of which there are examples known probably far more ancient than any existing barrow. Thus caverns have been found at various points in France and Belgium which have served as sepulchres for that remotely antique race of savages whose period is classed by modern archæology as the first stone age, and is considered by prominent investigators as immediately succeeding the glacial epoch of geology, a period reaching back in time far beyond the limits of ordinary chronology. The celebrated Neanderthal skeleton, in regard to whose age and intellectual grade there has been so much controversy, was likewise found interred in a natural cavern. Numerous other instances might be adduced of the extreme antiquity of this mode of sepulture.

At what period man began to imitate the workmanship of nature, by excavating artificial caverns in the rock for the interment of his dead, it would be impossible to declare. We find him, however, in Egypt, at a date not long succeeding that of the erection of the pyramids, hewing tombs in the living rock only less wonderful as works of mechanical skill than is the Great Pyramid itself, and more interesting to us for the suggestive variety of their contents.

The most remarkable of these tombs were those excavated for the Theban kings of the eighteenth and nineteenth dynasties. These began to be excavated as soon as the monarch attained the throne, and year by year were hewn deeper into the rock, being painted and variously decorated as they proceeded, until brought to a sudden termination by the king's death. They thus became monuments both of the magnificence and of the length of his reign. Articles of the most costly character have been found in these tombs. Their entrances are of the plainest description, the decoration being applied almost exclusively to the interior.

"Nothing can exceed the magnificence and care with which these tombs of the kings were excavated and decorated. Their entrance, carefully closed, was frequently indicated by a façade cut on the side of the hill. A number of passages, sometimes intersected by deep wells

and large halls, finally lead, frequently by concealed entrances, to the large chamber where was the sarcophagus, generally of granite, basalt, or alabaster. The sides of the entire excavation, as well as the roof, were covered with paintings, colored sculptures, and hieroglyphic inscriptions, in which the name of the dead king was frequently repeated. The splendor of these works and the richness and variety of their ornamentation exceed all conception; the figures, although in great numbers, are sometimes of colossal size; scenes of civil life are mingled with funeral representations; the labors of agriculture, domestic occupations, musicians, dances, and furniture of wonderful richness and elegance are also figured on them. On the ceilings are generally astronomical or astrological subjects. One of the most splendid of these tombs is that opened by Belzoni. The entire extent of its succession of chambers and passages is hollowed to a length of three hundred and twenty feet into the heart of the rock, and they are profusely covered with the paintings and hieroglyphics usually found in these sepulchral chambers. But this and all the tombs depend for their magnificence more on the paintings that adorn the walls than on anything which can strictly be called architecture."⁶

These tombs of the kings are thus full of information in regard to the artistic skill and the domestic customs of the Egyptians. The painted bas-reliefs cut out of the natural rock, and the endless paintings on the walls, yield us many interesting details of their religious and funeral ceremonies, and of the various features of their civil, military, and domestic life. We find here abundantly represented their system of agriculture, and numerous illustrations of the chase, the dance, games, music, garden scenes represented with fish-ponds, birds, and fruit-trees; also, portraits of kings and civil officers, with countless other illustrations.

The most beautiful among the many commemorative monuments of Asia Minor, in fact the most splendid specimen of ancient sepulchral architecture, was undoubtedly the celebrated mausoleum erected by Queen Artemisia, of Halicarnassus, B.C. 353, in memory of her husband, Mausolus, king of Caria. The most celebrated architects and sculptors of the age were employed in the building and adornment of this tomb, which she had resolved should surpass anything the world had yet

⁶ *Handbook of Archaeology*, pp. 94-5.

seen. This magnificent monument is justly considered one of the seven wonders of the world. It is described by writers as late as the twelfth century, and is supposed to have been overthrown by an earthquake shortly afterward. Modern research has brought to light many fragments of the beautiful sculptures of the mausoleum, which are of the best order of Greek art. The plan of the basement has been traced, the area being one hundred and twenty-six by one hundred feet ; and numerous fragments of columns, Ionic capitals, etc., have been discovered ; verifying the description which Pliny has given of this monument. It originally consisted of a basement sixty-five feet high, on which stood an Ionic colonnade twenty-three and a half feet high. Above this rose a pyramid to about the same height, on whose summit stood a colossal group of Mausolus and his wife, the whole erection being about one hundred and forty feet high. Fragments of this statue of King Mausolus have been recovered, and are now pieced together in the British Museum. They are supposed to be the work of the celebrated artist, Scopas. Portions also of the Quadriga, or four-horse chariot, which crowned the monument and in which the statues stood, have been found.

The most remarkable Roman tomb remaining to our time is the mausoleum of Adrian, dating A.D. 130. It consists of a massive circular tower, two hundred and thirty-five feet diameter and one hundred and forty feet high, which stands on a basement two hundred and forty-seven feet square and seventy-five feet high. The whole was probably crowned with a dome, which must have made the full height about three hundred feet. In the centre is a sepulchral chamber, built in the form of a Greek cross, and formerly containing the cinerary urn. There are several other striking remains of the Roman sepulchral architecture yet extant, but none so imposing as this monument.

We have, in this rapid review of ancient burial customs, confined our attention to periods preceding the Christian era, or to nations not yet affected by the spirit of Christian institu-

tions. And, in fact, the establishment of Christianity may be taken as one of the best, as well as the most convenient dividing lines between the ancient and the modern world. It is not that this event produced a radical change in political systems, or that we can trace any of the modern governmental institutions directly to this cause. But, certainly, infusing the minds of men with the teachings of the New Testament has produced, or powerfully aided in producing, a radical change in human views respecting the after life. The heavenly cosmogony of the ancient world was, in its prime essence, physical; ours is deeply tinged with the metaphysical. The spirits of their dead journeyed to a new earth, where earthly kings and queens of larger stature reigned; ours pass to some ineffable kingdom of whose formation we have no science, and whose ruler is utterly beyond the sphere of human conception. So radical a change of views could not fail to powerfully affect human institutions and modes of thought, and its inception may thus be considered as the starting point of the modern, the close of the ancient world. With the birth of Christ died the Great Pan of the old world.

The influence of this change of views shows itself prominently in architecture; the graceful lines and perfect physical beauty of the Greek temple being replaced by the awe-inspiring grandeur of the gothic cathedral, in which the metaphysical thought of the middle ages yet lives frozen into stone.

In burial customs the same mental change is clearly shown. In all the ancient tombs considered we have a display of one grade of feelings respecting the future. The dead left this earth to enter a new earth, in body as in spirit, and with the body all its earthly desires and habits. It needed food to sustain its shrinking strength, and drink to supply its failing veins until the heavenly nectar and ambrosia should be placed before it in the banquets of the new world. The warrior would need his horse and arms in the combat and the chase on the plains of Heaven; his favorite household utensils and personal ornaments to gratify his spirit beyond the grave as they had on

earth, and his favorite wife to cheer his returning steps from the glorious labors of the spirit land. Gold also was needed to pay his way on the long and difficult passage from earth to heaven, and it was one of the most common of customs to supply the dead with a coin for this purpose. The affectionate relatives took every care to supply these needs of their dead, and plentifully garnished the tomb with all that could be required by the spirit on its awakening to the wants of a new existence, which to their minds were simply a glorified counterpart of the earth life.

To us, Christians, however, to whom the burial of the body is simply the consigning of "earth to earth," the living spirit of the departed never entering the grave; to us, who fondly trust our dead to the protecting care of their Maker, who view the body as the gross casket in which God has placed a precious jewel, and only worthy while the light of the gem shines through its dim transparency—the idea of providing for the future needs of the spirit is so utterly alien that any modern instance of it would be considered as ridiculous.

The archæologist of the future, hinted at in our opening pages, would perceive a distinct line of demarcation between the tombs of this period and those of the ancient period we have been considering; as well in this marked difference in the character of their contents as in the wide-spread practise of cremation formerly, whereas inhumation alone is now almost universally practised. In the character of the tombs as striking a change would be observable; though modern times have produced some sepulchral monuments which will vie with the most celebrated of the past. Of these, however, the most remarkable is the Taj Mahal, that striking Indian temple to the dead queen of the Mogul emperor, Jehan, which, for beauty, grace, and refined proportion, is the wonder of modern architecture.

- ART. VI.—1. *Gedichte*. Von FERDINAND FREILIGRATH. Sechste Auflage. (Poems by FERDINAND FREILIGRATH. Sixth edition.) Stuttgart und Tübingen. 1843.
2. *Ein Glaubensbekenntniss Zeitgedichte*. Von FERDINAND FREILIGRATH. (A Confession of Faith. Poems for the Times. By FERDINAND FREILIGRATH.) Mayence. 1844.

THE age of Luther, in Germany, was distinguished by great intellectual activity, though in literature it furnished little of importance besides works of polemical theology. The revival of learning had produced its legitimate results in improving literary taste and giving an impetus to mental effort. The effect in this, however, was not so early apparent in the works of German authors as might have been anticipated. Religious and political controversy absorbed most of the vigorous intellect of the period, and the era which followed was marked by almost entire literary stagnation. Recovering from this, the Germans at last produced a national literature. The age, led in by Herder and Lessing, and whose most brilliant ornaments were Göthe and Schiller, was the glory of Germany, and, from present appearances, it is likely long to remain a unique era. The literature of the country has not been steadily progressive. The period of the *Nibelungenlied* and the *Heldenbuch* was followed by a vacation of productiveness; so was the age of Luther, and so has been the era of Göthe and Schiller.

In the literatures of all nations there has been ebb and flow; that of Germany has had but one full tide. Still that epoch, from about 1770 to 1850, was a great one, and the Germans have much reason for the pride they feel in their writers. After Göthe and Schiller, Kant and Fichte and Schlegel, there was not a deluge, but rather an ebb tide in letters. The German muse would seem to have exhausted herself with one extraordinary effort. Some echoes of that remarkable period we have heard in the songs of Heine and

Freiligrath. In the Teutonic miscellaneous writings of the present day we find nothing that seems to promise a renaissance. Still we cannot tell what may be in store for us; and when they have done with building up their empire—if that time ever comes—perhaps we shall see further evidences of their literary power. At least we sincerely hope this may be the case. It is a good sign that the nation preserves its enthusiasm for its writers, and even idolizes those who are inferior for the want of more excellent objects of admiration. It is to be hoped that the assured handsome rewards of popular appreciation and applause will stimulate creditable production.

The eagerness of the Germans to continue the succession of their poetic idols is well exemplified in the case of Freiligrath. He, to some extent, supplanted Heine in the popular regard, which was not, of course, very agreeable to the latter, who indulged a fling at his rival, which was, perhaps, more just than magnanimous. While we believe it would be unjust to Heine to attempt a parallel between the two, we are glad to acknowledge that Freiligrath has merits; at least he is probably the most creditable living representative of modern German poetry, and as such his works are worthy of examination. He comes to us merely in course in our discussions of Teutonic authors, as we have already treated nearly all of the more prominent writers of that country.*

Ferdinand Freiligrath was born June 17, 1810, at Detmold, in Westphalia. His father was a teacher in the burgher school. Our poet is said to have been very precocious, to have written verses at the age of seven. We are not believers in juvenile prodigies. It is not that we put much stress upon the popular belief that bright children always die young, nor upon the old adage "soon ripe, soon rotten;" but generally the greatest minds, like the largest trees, develop slowly.

* For articles on Wieland, Goethe, Schiller, Klopstock, Heine, and Uhland, *vide*, respectively, Nos. VIII., X., XII., XVI., XXV., and XLII., *Nat. Quar. Review*.

In the case of really excellent writers few, we believe, have shown remarkable precocity, notwithstanding the wondrous stories that are told by biographers, or their own claim to have "lisp'd in numbers." At any rate, it does not prove one a genius that his ambition and his efforts were excited at a very early age. We should rather see a copy of creditable verses written by a man of fifty than trash produced by a boy of ten, however remarkable it might be for that age. Leaving out all romance, we should consider the industrious youth, who advances slowly and surely, more promising than the precocious genius who astonishes his parents and teachers by the display of unexpected powers. Pope and Cowley developed early; Milton could not be called precocious, and we remember the report of Niebuhr, who, on his visit to Edinburgh, became acquainted with the Scott family, concerning "the eldest son, dull in appearance and intellect," which dull boy we all know as Sir Walter Scott. But it matters not at what period of life, whether early or late, a person manifests extraordinary powers, if he really gives us something admirable. We will remark, in passing, that as bright children usually wear out early, so a fame acquired quickly and easily is seldom durable. And this observation is applicable to the subject of our article.

Through the interest of a rich uncle the young Freiligrath was destined for a mercantile life. Consequently, he left the gymnasium at the age of fifteen and joined his relative at Soerst, where he remained six years, and served his apprenticeship to commerce. His uncle, however, freely indulged the private intellectual tastes of his *protégé*, and Ferdinand learned at this time the English, French, and Italian languages, of the two former of which he has shown his mastery by many excellent translations. In 1831 he removed to Amsterdam, where he was employed as clerk in a large commercial house until 1836. It was while here that he wrote most of the poems contained in his first and most popular volume. He began publishing in periodicals in 1830, and his

first volume was issued in 1838. It bore the title of "Gedichte," and consisted of lyrics, ballads, romances, occasional pieces, and translations from the English and French.

During his residence at Amsterdam Freiligrath mingled much with travellers and seafaring men, and especially with German emigrants to the new world. In this he showed his appreciation of what poetry might become when conformed to the needs of the times. He would be an artist, like those of the Dutch and Flemish schools, whose works he had an opportunity of studying; he would be a realist—a Pre-Raphaelite. His poetic pictures are strikingly realistic. Their very titles, as Howitt has remarked, would suggest a catalogue of paintings. We instance a few, as "The Emigrants," "The Skating Negro," "The Burial of the Bandit," "The Bivouac," "The Picture Bible," "The Steppes," "The Lion's Ride," "The Traveller's Vision," "Under the Palms."

Freiligrath in this volume was realistic, but his realism was of a picturesque sort. He painted such pictures as he saw before his eyes, not with any considerable insight into their hidden meanings, but with a fair appreciation of their evident beauties. He always represented their striking points. A modern German critic* has remarked that "The absence of everything like an energetic practical life in Germany during our times has no doubt occasioned the speculative tendency of our writers." Freiligrath was so situated as to see a great deal of practical life, and so disposed as to make a good use of it for poetical purposes. He kept his eyes and ears open, and his poetic mind was busied in endeavoring to extract the sweets from each circumstance that was offered to his observation. The result was that he saw much that others might have found unattractive, but that to him was full of poetic suggestion, and he did his best to exhibit the attractive phases of what came before him. He

succeeded to a very considerable extent, and produced a volume of which the Germans are justly proud.

He had a mind for the externally picturesque, being by no means addicted to mysticism. What he wrote as the result of his own observations is very different from, and generally, in a true poetic sense, superior to his mere imaginings. Of his pieces of this character a very favorable specimen is "German Emigrants," a graphic picture representing the preparations for embarkation; and, among the rest, maidens of the Black Forest with their pitchers:

"These vessels carried oft to fill
At the familiar village spring,
When by Missouri all is still,
Visions of home will round them cling."

There are many such poems in this volume, all displaying attentive observation and genuine sympathy, with fair versifying talent. His poems are, as his countrymen would say, objective; he does not understand the human heart so as to exhibit its motions; he has no lofty philosophy, and no subtle perceptions. As a specimen of his versification we will give some stanzas from "The Amphitrite," such a picture as must often have been presented to his view, and which he represents faithfully:

"Siehst du vor Ankor dort
Die Amphitrite liegen,
Festlich erglänzt der Bord,
Die rothen Wimpel fliegen.

"Yonder at anchor see
The Amphitrite lying,
With gaily painted sides,
And crimson streamers flying.

"Es hangen aufgeschisst,
Die Segel an den Stangen;
Der graue Neergott küsst,
Schäument der gattinnu Wangen.
* * * * *

"Her snowy wings are furled;
The seagod on his breast
Lulls her with kisses soft,
And whispers her to rest.
* * * * *

"Der Schiffer steht am Mast
Die Lenden roth umgürtet;
Er weiss nicht welchen Gast
Sein räumig Schiff bewerthet."

"In girdle red against
The mast the skipper leaneth;
And what a guest doth grace
His craft he little weeneth."

Reminiscences of childhood he treats tenderly and lovingly, as in "The Picture Bible." Such tender recollections naturally endeared Freiligrath to the heart of a people so fond of home and its associations as the Germans.

"Thou, folio, dusk and olden,
My friend in early days,
When loving hands oft opened
Thy secrets to my gaze.
Oft o'er thy pictures bending,
Delighted I would stand,
My sports forgot, while dreaming
About the Orient land."

Not less striking, as expressing the regret which all feel that the delights and unquestioning faith of early years are passed in the closing stanza :

"Ah! time, now fled forever!
Thou seems't a tale gone by,
The Picture Bible's treasures,
The bright believing eye,
The glad, delighted parents,
The calm, contented mien,
The joy and mirth of boyhood,
All, all, alas! *have been.*"

Freiligrath has many pretty conceits, some of which are even too fanciful, as in "The Revenge of the Flowers." A beautiful maiden is lying asleep, with a vase of flowers by her side. From each blossom a spirit advances, all exquisitely described, and every one characteristic of the flower whose spirit it is supposed to be. They complain of their lot in being plucked from their stems to fade and die to give a human being pleasure, and all vow vengeance against the maiden as the cause of their woe. In the morning she is found dead :

"Like a blossom early faded,
Scarce the tint her cheek hath fled,
Sleeps she with her fragile sisters,
Killed by odors round her shed."

Our poet has no close or deep communings with nature ; but he has some love for her, and occasionally represents her lighter moods quite charmingly. He could not have written an ode to the North Sea that would compare with Heine's, nor any of the more excellent " Pictures of Travel " of the latter author ; but he can give us fanciful verses, light and pleasing, like the zephyrs he writes of in the " Wisperwind." This poem is a very good specimen of musical German verse :

"Ja, immer, immer nur stromauf
Fährt er mit Pfeifen und Geschnauf,
Von unten jetzt und allezeit
Braust er nach oben kampfbereit ;
Nie mit der Welle geht sein Strich,
Nur ihr entgegen stemmt er sich."^a

The imagination of Freiligrath was strongly captivated by Oriental scenery, and especially by the eastern and southern desert-wilds, the haunts of lions, tigers, and giraffes. We have many imaginative pieces from his pen sketching such scenes, some of which are quite vivid, not to say sensational. One of the most striking of these is " The Traveller's Vision " (*Gesicht der Reisenden*). " The Mirage " is wild and beautiful, while " Under the Palm Trees " is terrific, representing a tiger and a leopard fighting for the body of a man, when a huge snake envelopes and crushes them both in its folds. He is particularly fond of representing the king of beasts, of which a striking description is contained in " The Waker in the Desert." The most celebrated of these pieces is, perhaps, " The Lion's Ride : "

^a "Aye, piping, whistling, loud and shrill,
Its course is upward, upward still,
Like one that scorns an easy life,
And rushes gaily into strife,
It will not with the current go,
But ever in its teeth doth blow."

"Then bend your gaze across the waste; what see ye? The giraffe
Majestic stalks toward the lagoon the turbid lymph to quaff;
With outstretched neck and tongue adust, he kneels him down to cool
His hot thirst with a welcome draught from the foul and brackish pool.

"A rustling sound—a roar—a bound; the lion sits astride
Upon his giant courser's back. Did ever king so ride?
Had ever king a steed so rare, caparisons of state
To match the dappled skin whereon the rider sits elate?"

His pictures of oriental and desert scenery are altogether imaginative, containing much poetic beauty; they are not at all realistic, though not, perhaps, so popularly attractive—at least not so sensational—his descriptions of what has come under his own eyes are of more real value. It is not many who can fully enter into the spirit of that of which they know nothing except through books. Tom Moore had this kind of imagination and poetic susceptibility which he fully displayed in "Lalla Roohk," so that an oriental traveller struck with the accuracy of his pictures, and learning that the author had never been in the East, declared, "I see that reading D'Arblay is as good as riding upon the back of a camel."

Freiligrath never visited the East, and his pictures are wholly imaginary, founded upon the accounts of travellers. Some of them are fine as such, but they do not bring us into association with eastern scenes which we feel to be real; we are always conscious that they are merely the fancies of one who sees these countries through an imperfect medium. "The Moorish Prince" is one of the most graphic of his fanciful poems attempting to represent foreign and by-gone scenes. "The Sheik of Mount Sinai" is admirable, of its kind; so also are the "Sand-Songs."

"Weapon-like this ever-wounding wind
Striketh sharp upon the sandful shore;
So fierce thought assaults a troubled mind,
Ever, ever, ever more!

“Darkly unto past and coming years,
 Man's deep heart is linked by mystic bonds ;
 Marvel not, then, if his dreams and fears
 Be a myriad, like the sands !”

As a translator, Freiligrath is quite successful. His knowledge of the English language, particularly, seems to be thorough, and he readily catches the spirit of modern British authors. He has put into German verse Coleridge's “Ancient Mariner,” and a number of the songs and occasional pieces of Moore, Scott, and Burns. He has also executed many translations from the French. Our readers will like to know how the *Ancient Mariner* looks in a German dress :

“Einen alten Seemann gibt's, der Hält
 Von dreien Einen an,
 Was will dein glühend Aug' von mir,
 Graubärt'ger alter Mann ?”

This we certainly do not regard as an improvement upon the original. His rendering of Tom Moore's “This World is all a Fleeting Show” has more of the genuine ring :

“Die Welt ist all' ein flüchtig Scheinen ;
 Der Freude Lächeln, süß und klar,
 Der stillen Wehmuth bitt'res Weinen.
 O falsches Thun, O falsches Weinen—
 Nichts, nur der Himmel noch ist wahr.”

This first volume of Freiligrath's reached six editions in as many years. Encouraged by its success he, in 1839, withdrew from commerce. He had been introduced to the world of literature by Schwab and Chamisso, who were, undoubtedly, of considerable service to him. From 1837 to 1839 he had been employed in a commercial house at Barmen. The expectations, founded upon the interest of his uncle, were never realised. He was married in 1841, and passed a year at Darmstadt, and another at St. Goar. In 1842, at the instance of A. von Humboldt and the Chancellor von Mühler,

a small pension was bestowed upon him by the king of Prussia. This was the occasion for much carping by the radicals, but we have Freiligrath's assurance that the pension was unsought and unexpected. He says, in the preface to the "Confession of Faith," published in 1844, that he had simultaneously adopted and carried out the resolution of "resigning into the king's hands my much talked of little pension. About New Year's, 1842, I was much surprised by the intimation that it had been conferred upon me; since New Year's, 1844, I have ceased to receive it."

Freiligrath has proved that he had no disposition to surrender his independence; that he was not to be purchased, and that he was true to his convictions of right and his love of liberty. He was willing to suffer for "freedom and right," and soon his principles were put to the test. The late king of Prussia, at his coronation, was profuse in promises to his subjects of enlarged liberty and a free constitution. These declarations were hailed with grateful enthusiasm, and when the king invited to his capital the most noted scholars and writers, giving them professorships in his university, the German heart was touched to its depths. Seven professors of Göttingen, who had been expelled for refusing to sanction the destruction of the Hanoverian constitution, were invited to Berlin and well provided for. Amongst them were the brothers Grimm, the Poet Rückert, and the painter Cornelius, the founder of the Düsseldorf school. Boundless hopes were naturally excited by this liberality. Soon, however, it was found that the apostles of liberty had been enticed to the Prussian capital, that they might be muzzled. Not one was permitted to utter a free thought in lecture or publication. If a sentiment displeasing to the ruling powers was expressed in a lecture, the offending professor was warned not to repeat it or anything of the sort. In consequence, several of the professors resigned. The censorship was most rigid. The brothers Grimm were threatened for receiving their old friend, the liberal poet Hoffman. Some authors were imprisoned for

years, and Paris was full of German refugees who were men of talent and learning.

Freiligrath was too true a German to truckle to such a despotism. In 1844 he published his "Glaubensbekenntniss" (Confession of Faith), taking his stand firmly and daringly on the side of freedom. This volume contained many political poems, in which the author spoke out boldly upon the events of the day. In his preface he fairly throws down the glove to despotism, and gives his reasons for so doing.

"The turn which things have very recently taken in my more restricted fatherland, Prussia, has, in many respects, painfully undeceived me, belonging as I did to the number of those who still hoped and trusted; and this it is which has called forth most of the poems in the second section of this volume. * * * Firmly and unflinchingly I take my stand by the side of those who are resolute to breast the current of despotism. No more life for me without freedom."

Some poems sent to the Cologne Gazette had been suppressed, and on his appeal to the high court of censorship at Berlin in February, 1844, it was decided that two lines must be omitted.

"The Tartar vulture tore the rose of Poland
Before our eyes, and grimly left it lying."

These lines were pronounced a libel upon the czar of Russia, the king's brother-in-law. The poem was published with the lines omitted in Prussia, but in Hamburg it appeared entire, and soon circulated through all Germany. His song "Freedom and Right," and a translation of Burns' "A Man's a Man for a' That," had been prohibited.*

* The efforts of the high court of censorship, consisting of the chief dignitaries of the realm, to sweeten the pill of despotism, are curious. The following is the decree: "The fundamental notions from which both poems proceed are, in their clear and pure conception, perfectly true, and may even be uttered and extolled in a poetic form. But such turn and import is given them in the said poems that a provocative appeal is thereby made to the tendencies in conflict with the existing social and political order of things, the first poem, namely, addressing itself to false ideas of freedom,

Our readers may like to see a stanza of this condemned poem.

"O deem not in death's cold embrace they are sleeping,
O, think not from earth they have taken their flight;
Though eloquent voices deep silence are keeping,
And cruel oppressors denying the right,
No! though the faithful in exile are lying,
Or, tired of the thralldom neath which they are sighing,
In chains by the hands of each other are dying,
Still flourish immortal both freedom and right.

Freedom and Right." *

Before publishing his last volume, Freiligrath found it convenient to leave Prussian soil, and to take refuge in Brussels. His book was better received than it would have been, doubtless, but for the position he took, and the persecution to which he was subjected. His political poems were well suited to the times for which they were written. The popular heart had begun to be awakened, and he, sympathising with his more liberal countrymen, gave expression to the general feeling. With less literary merit than they possessed, his songs would have been popular under the circumstances. As it was, they were really what he called them, "poems for the times," and possessed considerable worth aside from their features of temporary interest.

Immediately upon the appearance of this work an order for the arrest of its author was issued, but he was beyond the reach of royal vengeance. The suppression of the poems

the second to the naturally hostile opposition of the several ranks of society. Wherefore, these poems are manifestly at variance with the principles of the censorship, as laid down in the fourth Article of the Instructions.

"BERLIN, den 13 Februar., 1841.

"Das Königl. Ober-Censurgericht.

"BORNEMANN."

o "O glaubt nicht sie ruhe fortan bei den Todten,
O glaubt nicht sie meide fortan dies Geschlecht,
Weil mutigen Sprechern das Wort man verboten,
Und Nichtdelatoren verweigert das Recht.
Nein, ob ins Exil auch die Eidfesten schritten;
Ob, müde der Willkür die endlos sie litten,
Sich Andre im Kerker die Adern zerschnitten—
Doch lebt noch die Freiheit und mit ihr das Recht.
Die Freiheit! das Recht."

was also decreed, but five thousand copies were at once distributed through Germany. The accession to the ranks of the liberals of a man of Freiligrath's reputation was an event to cause rejoicing. With his wife he went to Switzerland, where he abode with Herr Heinzen, who had fled from Prussia, and had also been ordered to quit France within forty-eight hours. At Zurich, Freiligrath resided for about three years. He went to Paris, and six hours after another Freiligrath was arrested for him, by a strange coincidence not only bearing the same name, but living in the same street. Our poet then went to England, where he was received with open arms by his countrymen residing there, and also with considerable enthusiasm by the English, who sympathised with them, and who had become acquainted with his writings. A laudatory article, entitled "Freiligrath in England," in the *People's Journal*, written by William Howitt, and setting forth the persecutions and the merits of Freiligrath, did much to secure to the poet a favorable reception with the islanders.

In London he obtained employment in a mercantile house. He was about to embark for America, when the events of 1848 induced him to return to Germany, where he took an active and prominent part with the democratic party in endeavoring to establish freedom. In 1848 he was prosecuted for his poem, "*Die Todten an die Lebenden*" (the dead to the living), but was, for the first time in the annals of Prussia, tried by a jury, and after two months was acquitted. In May, 1851, he was subjected to another prosecution on account of the second part of his "*Political and Social Poems*," and for being a member of the democratic central committee of Cologne. On this occasion he was too wise to risk a trial, knowing well that he would not be permitted a second time to get off without punishment. He escaped before the writ was served, and again sought refuge in London. Here he became connected with the Swiss bank, and enjoyed a period of tranquillity and of tolerable prosperity.

Freiligrath has continued to publish up to a recent period, but his later works have not excited nearly the same amount of attention as was bestowed upon his two earliest volumes. The most of his later writings have been of a political character. His "Ca Ira" was published at Herisau in 1846; "Die Revolution," Leipsic, 1848; "Neure Politische und Sociale Gedichte," Cologne, 1849; second part of the same, Brunswick, 1850. He has also produced, in conjunction with Hub and Schenzler, "Rheinisches Ideon," Coblentz, 1839; "Rheinisches Jahrbuck," Coblentz, 1840-41, with Lomrolk and Nazerath; with Duller, "Das Romantische Westfalen," "Gedicht zum besten des Kölner Doms," Darmstadt, 1842; "Karl Imermann, Blatter der Erinnerung an Ihn," Stuttgart, 1842. He has also translated Victor Hugo's "Odes" and "Chants du Crepuscule" (1836), and Longfellow's "Hiawatha." The first complete edition of his works was published in New York, in six vols., 1858-9.

The political poems of our author exhibit considerable vigor and intensity. We should expect him to be fierce, if not sometimes vindictive, when inspired by the events in which he had so great a personal interest. In dealing with politics and with acts of despotism which aroused his loftiest indignation, his muse becomes sometimes terrible, and again keenly sarcastic. His poem, "When?" on the censorship, is a righteous appeal to the manhood of those engaged in that business, to give up this nefarious occupation, and refuse longer to be the tools of tyrannical spite.

" Our records tell of sturdy headsmen
 Who scornfully have cast
 Aside the axe and mask, exclaiming,
 Enough—be this the last!
 Within our souls a voice cries, murder!
 We give its tones full sway,—
 Henceforth your own delinquents punish,
 For we no more will slay."

It is not only against those in high places that the shafts of

Freiligrath have been directed. He recognised the fact that the humiliating position of the German people was due, in great measure, to themselves; at least they had the means of correcting, by vigorous and united effort, the evils of which they complained. To rouse them from their lethargy, to induce them to act energetically and effectively, was his desire. He did much, doubtless, to awaken them to a sense of their position and their responsibilities, and the reforms of later days may be, to some extent, attributed to him. A capital and effective piece of satire, and a stirring, perhaps too bloodthirsty, an appeal at the same time is "Hamlet."

"Deutschland is Hamlet. Nightly round
His walls doth buried Freedom stalk;
With mute appeal, in woe profound,
Crossing the warders in their walk.
There stands the ghost in steel arrayed,
And to the doubting falterer saith,
Be my avenger; draw thy blade!
My sleeping ear was drugged to death."

* * * * *

"So, lacking resolution, he
Pretends he's crazed, trusts all to time,
Soliloquizes plenteously,
And breathes his choler out in rhyme;
In pantomime he vents it too;
And once, in a belligerent fit,
He sticks Polonius Kolzebue,
And lets the right man go unhit."

This is not only a severe but, perhaps, just representation of the German people at the time,* but an admirable characterisation of Hamlet, the irresolute, sentimentalising prince.

* Not less sarcastic is Menzel, one of the ablest of German critics. "The Germans do little, but they write so much the more. When the student of a future age shall look back upon the present era of German history, he will see more books than men; he will be able to walk through years as through the chambers of a record office. He will say that we have been sleeping, and that our dreams have been books, etc."—*Deutsche Literatur*, vol. i.

Freiligrath as a poet has done much; yet he has not produced a great deal that is likely to live. Poetry adapted to the present is not poetry for the future. Still, the present is not to be ignored; it has its demands, its requirements, and they are to be met. The question we would ask here is, Can our actions in reference to our external life be best inspired by poetry adapted to present events? We doubt much if they can. Song is adapted to reach our inner natures, but it is not often that which is brought into action by political events, or by affairs which affect our outer, everyday life. It is almost as reasonable to expect our capacities for business to be enlarged and quickened by verse as our political energies. The effect of the highest poetry—we are tempted to say of any true poetry—is to develop us from within. To deal directly with the external, to attempt to arouse us to action as citizens, is not the province of song.

“Give me the making of a people’s songs,” says Mazarin, “and I care not who makes their laws.” The force of the sentiment depends upon the kind of people he would have. If he wanted to incite a nation to conquest we are sure that song-writing would not be the best means to effect it, at least as respects *immediate* results. It is true there have been songs which seemed to stir the heart of a people to the most vigorous action. Such was the Marseillaise. But this poem did not rouse the French nation; it was already fully roused; the verse of Delille was but the expression of popular feeling—inspired by and reflecting it. We believe it would be impossible through verse alone to incite a people to action for which they were not already prepared. In bringing them to this condition at any given epoch, poetry may have been a powerful instrumentality; but it would be the poetry of the past, having no direct reference to current events, but whose sentiments had sunk into the soul of the populace, and, perhaps, been transmitted from generation to generation. In any great events of modern times among English-speaking peoples, the influence of Shakspeare would exceed that of

hundreds of the most popular song-writers—or, indeed, any poets—of the day.

The genius of poetry does not usually love the haunts of men. She may interest herself in their affairs, but it is from a distance. She may sing of camps and carnage, of sieges of Troy, or of French revolutions, but not while she is mingling in these exciting scenes, if she ever does so. She loves the fields, the forests, the fireside, and peace. She nestles in the most secret recesses of the human heart; and if she inspires to action, it is when her influence has permeated the entire being—usually after it has been silently working for a long time. Hers is a “still small voice,” and not the trumpet’s bare. When she mounts the rostrum or the war-steed she unsexes herself, and no longer compels our adoration.

Whether, if he had not turned politician, Freiligrath would ever have become a great poet is problematical. He sometimes displays power that, if diligently cultivated, might in time have secured him a high rank among modern poets.* He left school too early, we should say, in the first place, to develop that thoroughness and depth which would have made him a master of language and a complete literary artist. Many born poets have attained superior excellence without the advantages of good education. But these had a kind of education not less, and for the poet, we believe, generally more important. Their teachers were adversity and nature, acted upon by and impressing deep failure. Expression they also studied, but few self-educated poets have excelled in it.

It will hardly do at this day to dispute Horace’s maxim that poets are born, not made, but we shall at least venture to oppose to it an alteration of an old adage, and declare that,

* Menzel had hopes of him *apropos* of his earlier writings. “Freiligrath, who writes in a style which fluctuates between that of Byron and the noble Pole, Mickiewicz, has lately published a few poems of such high beauty as to lead us to expect great things from this deep feeling mind, this spirit which can sway the realm of imagination and of language.”—*German Literature*, vol. iv.

Poeta non facit saltum. The poet is born with an adaptability to his work ; with a susceptibility more or less extreme to all exquisite influences. But culture is essential to his success, and this can be obtained only by persevering labor. It is as reasonable to expect the painter or the musician to excel in execution without previous thorough training as for the poet. It is true that the writer requires little mechanical facility, compared with the pianist or colorist, but for the reason that his materials are mere intellectual, it is the more difficult to obtain command of them.

Freiligrath has studied expression to some purpose, but he has not developed a great deal of poetic feeling—at least no considerable depth.* Life has not with him been a struggle against adverse conditions within and without, which he has overcome by virtue of inherent greatness, where others have gone down, thus exemplifying in the case of a human being and an artist a phase of the principle of “natural selection.” His is not one of the unconquerable souls that labor and dare, against all odds, for an ideal, the attainment of which is by no means certain, and at best success may be achieved only when it is too late for the aspirant to reap any earthly benefit from it. At every step the worker finds obstacles, and on all hands the pilgrim is beset by temptations. He must resolutely struggle to remove the one, and determinedly close his ears to the songs of the others. He must be resigned to endure poverty, neglect, and even hatred, alienation of friends, and perhaps the sundering of the dearest ties.

In the case of Freiligrath we see no evidence of great struggles and admirable conquests. He consented to become a votary of commerce when his pecuniary circumstances required bettering. This proves to us that he was not a genuine artist. Commerce, or any occupation whose end is mere worldly gain,

* A good German authority gives a less favorable opinion than we are inclined to adopt. “Carried away by the gorgeous outward splendor of his poems, we never remarked that he was poor in ideas and thoughts, and that the descriptions which he gives are all borrowed from various quarters.”—*Conversations Lexikon der Gegenwart.*

is incompatible with the pursuit of art. Those who would excel should learn of Bernard Palissy. We do not say that it would have been wise, in a wordly sense, for Freiligrath to give up everything to his art, but only thus could he have become a first-rate poet. One cannot serve both art and mammon. He wished temporary ease, and he was permitted to secure it, but at a sacrifice in what, were he endowed with the highest aspirations, he would have regarded as the more important—certainly the more enduring.

In entering the field of politics he was true to his principles as a citizen, but he was not faithful to his artistic aspirations. His political pieces could have but at best a temporary popularity; they could never be esteemed as immortal expressions of the higher impulses of the human soul. They had their effect, however, and for the genuine love of liberty and right which inspired them, the poet deserved what he has received—a due share of evanescent applause. It is not surprising that his popularity has waned steadily of late years. We, indeed, hear little of him at the present time, even from Germans, who were once most enthusiastic about him. His fame was principally connected with events which have ceased to excite special interest, and the poet of the times has passed into forgetfulness with his era. We do not deny the excellences of many of the pieces in his earliest volume, but that was not much more than a creditable promise which he has failed satisfactorily to redeem.

After Heine, Freiligrath seems to be the only representative of modern German poetry worthy of special attention. Has the age of song passed in Germany? There is certainly no dearth of poetical writers, but none of them exhibit any remarkable brilliancy. They are rather imitators than original artists. In any of the shops of our importers of foreign books will be found recent poetical publications, but few of them are even ambitious. It is not that the intellectual activity of the Teutons has abated. They still put forth creditable efforts in the way of criticism, history, and

philosophy. In criticism their recent literature is especially rich.

Is it true that the age of song has passed for all peoples? Poetry, we fear, is generally on the wane, yet we hope for a new impetus in that direction. The French have produced two or three fair poets in recent times; in England we hear the names of the Brownings and Tennyson, with some others, not so eminent but still deserving of credit. It is the age of newspapers and science. But poetry is needed to harmonize and beautify the whole, and we are confident that in the divine order it must be produced and be appreciated.

ART. VII.—*Our Girls*. By DIO LEWIS, A.M., M.D., President of the "Normal Institute for Physical Education," Physician-in-chief to "A Swedish Movement Cure," Author of "New Gymnastics for Men, Women, and Children," "Weak Lungs, and How to make them Strong," "Talks about People's Stomachs," etc. 12mo. pp. 388. New York. Harper & Brothers. 1871.

WE remember the time when the publishers of this book could not be induced to put their imprint on such a production; for it is not merely a vulgar catch-penny. Without departing in the least from the language of moderation, we may say that to us it seems indecent and demoralizing; and we think our readers will regard it in the same light before we close this notice, although our glance at it must necessarily be very brief.

Before we enquire whether it is the publishers or the public that have degenerated, we will first try to show what the real character of the performance is; only premising that the new Greek motto of the Messrs. Harper would seem, at first sight, very much out of place on the title page of a book like this, but is found appropriate enough on exami-

nation—as much so as a piece of spurious tinsel on a garment of linsey-wolsey. However, the Greek motto is a funny thing; and we mean to translate it by-and-by for the benefit of those who may not be familiar with the niceties of that ancient dialect.

First, we ask the reader to bestow due attention on the various titles, dignities, and “works” of the author, as transcribed from the title page, at the head of these remarks; but it ought to be sufficient to consider what “our girls” should expect from so distinguished a person as the “Physician-in-chief to a Swedish movement cure.” Is it any wonder that, according to our “doctor,” it is their bodies and not their minds that should occupy the chief, if not the exclusive, attention of educators? We know it may well seem incredible that even a Sangrado should dare to appear before an enlightened people with such a proposition; but, nevertheless, such is the fact in the present case.

As for French, Latin, the piano, etc., it is only, as we are told, wasting time and throwing away money to study any of them, except in very rare cases—the only profitable, good things for “our girls” are gymnastics, the Swedish movement cure, dancing, walking with a free, easy stride, etc., etc. By these means they are to be prepared for the full assertion of their “rights” so that they may aspire to become brokers, bank clerks, carpenters, gardeners, and architects, as well as preachers, lawyers, etc.*

In order to facilitate all this the Messrs. Harper kindly allow the doctor to devote five pages to advertisements of his various modes of curing and preventing diseases—modes any of which are superior to all others ever invented or discovered! Nay, so willing are the publishers to aid in so good a cause, that they give the doctor’s commodities precedence of their own. Thus one side of the leaf is occupied with the conclusion of “Our Girls,” while the other side is occupied

* See p. 131 *et seq.*

with an advertisement in *italics*, from which we extract the following passage :

"Dullness and depression of spirits, pain in the stomach or abdomen, with fulness, or the opposite, acid or other eructations, nausea, loss of appetite, or excessive craving for food, constipation, or the opposite, vertigo, dull headache, and premature soreness and stiffness of the muscles.

"One or more of these symptoms exist in every case of dyspepsia.

"With this work as a guide-book, if you can't find your way out of your troubles, write to me, giving in careful detail every symptom, and I will take you by the hand and try to lead you back to health and comfort.

"Address," etc., etc. — (p. 384.)

Here follows the full address of "the doctor," occupying three lines in the usual style of the modest and worthy fraternity to which he belongs. The next page is devoted to the wonderful virtues of the "Pangymnastikon," which are set forth in the same style, with the "moderate price" in dollars. Passing by one or two other similar pages, though duly fortified by "recommendations," we come to that devoted to the "movement cure," which concludes as follows :

"Female weaknesses, spinal affections, rheumatism and neuralgic maladies, indigestion, and pulmonary complaints will be treated with success.

"The terms for treatment and board, or treatment without board, may be learned by addressing Dr. Lewis, at — — — Street, Boston.

"DIO LEWIS, M.D.,

"Physician-in-Chief."

— (p. 388.)

These pages are numbered in continuation the same as those of any other part of the book ; and we admit, on reflection, that this part of the work is right enough since the object of the beginning, the middle, and the end is the same : that is, to draw water to the doctor's mill for the cure of "female weaknesses," and perhaps also for the cure of certain male weaknesses, from which we are pained to say his publishers seem to suffer just now. But without pausing to enquire whether either class of patients are likely to derive much benefit from the doses so kindly prepared for them, we proceed

to give some samples of the sort of instruction and advice offered to "our girls" for a consideration little more than nominal. First, let us hear our author on the subject of languages, on which it will be seen in due time how well competent he is to speak. Referring to the different reasons—all absurd—generally assigned by parents for wishing to have their daughters instructed in French, he proceeds: "As to French being the language of polite society everywhere; in the first place, *it isn't true*," etc.—(p. 214.)

This is followed by the important information how our author was in Paris, and how he did not hear of more than "two or three American girls who could really enjoy a social existence among the French speaking population."—(*ib.*) Every intelligent person who has visited Paris and had access to the respectable class of Americans residing or sojourning in that city knows how much truth there is in this allegation. But let us hear a little more:

"I have no doubt that *nine-tenths* of the money and precious time given to the study of French, in our ladies' seminaries, is, in *great part, wasted*.

"French is studied, in most cases, for the same reason that the piano is,—it is fashionable."—(p. 216.)

How stupid parents and guardians are! An illustration is given: "and the teacher sees a pale, round-shouldered, sickly-looking young woman, and, upon a little conversation, finds, judging from her voice, manner, and intelligence, that she *greatly needs a thorough course of physical and vocal training*," etc.—(p. 217.)

The great thing is "physical training"—the movement cure, the pangymnastikon—whatever puts money into the doctor's pocket. And whenever they practise those handsome things they should "wear a pair of loose *pants* and a jacket. Such a dress would permit many profitable exercises for the legs and hips, etc., etc."—(p. 286.) It is only "perhaps, in the case of the *dancing girls*," there is sufficient freedom now

in this respect.—(*ib.*) No wonder, then, the doctor tells us, that a woman cannot “step off the car, when it is in motion, though the horses are only walking.”—(*ib.*) But all this can be remedied :

“An hour's exercise each day *with the Pangymnastikon* would soon cure her of this awkward helplessness, and, at the same time, would develop the muscles about the lower part of the body,” etc.—(*ib.*)

It would be a much more desirable accomplishment for a young lady, according to our author, to have “the muscles about the lower part of her body” so well developed that she could stride into a car, *while it is in motion*, than anything she could know about French, Latin, or the piano. Must it not be admitted, then, that after all the best professors for young ladies are those who have graduated in the academy of the Hon. John Morrissey ? for, we believe, it is generally acknowledged that his pupils are very skilful in developing all the more important muscles of the body, both upper and lower.

But however useless and absurd French is, Latin is still more so. The doctor has no patience with those thoughtless American educators who would “conduct their pupils away” from such fine classics as his, “*to wander amid the original mysteries of the classics of undeveloped and even pagan peoples*” (p. 223). What naughty educators ! Since the Greeks and Romans were “undeveloped, and even pagans,” it follows, according to the doctor, that the study of their languages and literatures “*is not only a barbarism transmitted from the dark ages, but,*” etc. (p. 224.) Why, they only make ninnies of all who study them. This will account for the notorious stupidity of Copernicus, Kepler, Tycho Brahe, Newton, Leibnitz, Bacon, Milton, etc., all of whom had thoroughly mastered those “undeveloped and even pagan” dialects. It is gratifying, then, to learn from the doctor that “The colleges and universities are rapidly emerging from *this darkness of the past.*” —(p. 225.)

That a chapter which ends with such a piece of information should be followed by one on dancing, the next being on the theatre, is no more than might be expected, since dancing and going to the theatre have each more or less to do with the movement cure and that fine "development" of the female limbs, which it seems should be the chief aim of our educators.

But before we attempt to appreciate our author's highly instructive suggestions on these subjects, we may remark that if French and Latin are such useless and barbarous things, our author is wonderfully fond of dabbling in each. He would have us believe that he is perfectly familiar with both; but, alas, that ignorance is so much like murder! From a cursory examination of the book made for that purpose, we find that he has introduced French words at least a dozen times, without any other need for doing so than that of showing his learning. His French, indeed, is the cheapest kind, for it may be had without any outlay of either money or brains; all that is necessary is to glance at the end of almost any English dictionary. Yet in no instance that we have seen does our author attempt to use more than a word or two without displaying his ignorance—even one word is too much for him, when the use of it involves any knowledge of the principles of the language. Thus, for example, he is speaking of the sylph-like form of a young lady, and to this he applies the term *spirituel* (p. 69), which almost any intelligent American girl could tell him should be *spirituelle*, since *la forme*, or *la figure*, to which it applies is feminine. Again he gives us, "*Ah, que j'aime LES militaire*," and "*Une Poule sur LA mur*" (p. 208). There are but few of our readers who need be informed that neither of the two expressions is correct. In the first the article is plural, and the noun to which it is prefixed is singular; so that it is nearly equivalent to the English expression "*them soldier*;" in the second the article (*la*) is feminine, whereas the noun (*mur*) to which it is prefixed is masculine!

Such is our author's French; and as for his Latin, we do not remember to have ever seen a book or pamphlet issued by a quack doctor which did not contain exactly the same phrases that are addressed to "our girls"—such as "*Cæteris paribus*" (p. 68), "*vis medicatrix naturæ*" (p. 244), etc.

Need we inform our New York readers, that there are several young ladies' schools and academies in this city and vicinity scores of whose pupils could correct our author in his Latin as well as his French. Any of those we allude to could furnish more than "two or three American girls who could really enjoy a social existence among the French-speaking population" (p. 214). If otherwise, it would certainly not be because they are unacquainted with the French language, for the Parisians themselves would compliment many of them even for their French accent, and to our own knowledge have done so. As to the matter of health, graceful, womanly attitude, and the real poetry of motion, as illustrated by a beautiful but modest woman, where are they more fully or more pleasingly exemplified than in those afternoon walks in the Fifth avenue by the pupils of our first-class female institutions? whereas, if any of them have recourse to the movement cure, or its physician-in-chief, or to any new quack invention or discovery—not to mention practising in pants and jackets to qualify themselves to step on or off a car when in motion, it is something we have never heard of. All will admit that the ladies of our principal catholic institutions would as soon allow their pupils to wear the horns or hoofs of his satanic majesty as to wear pants, or to allow them within an acre of any movement-cure professor; and yet we believe it is generally admitted, not only that those pupils "could really enjoy a social existence among the French-speaking population," but, also, that they are as healthy and lady-like as if they had been availing themselves for years of all the wonderful contrivances of our author.*

* "I am astonished," he says, under the head of "What we should drink," "that a young woman who is ambitious of a clear, fine skin, should drink

And we are sure our Boston friends could bear similar testimony. We ask the Post and Transcript—both of which have excellent critics “in the family”—whether we are mistaken in this or not; or whether the performance before us has any more right to represent American views of education than the famous journey-men tailors had to announce to the world: “We, the people of England, resolve,” etc., etc.

But our author's English is pretty nearly as bad as his French, or his Latin. Thus, in the very first sentence of his “introduction” to “my dear public,” he says, “I write about the girls because I *want to*.” That this is both ungrammatical and vulgar it is almost needless to remark. Turning over the pages pretty rapidly, we find such graceful expressions, applied to young ladies, as the following: “Poor little *silly geese*,” (p. 92), “Oh that unconscionable *scalawag*!” (p. 52), “Their dressmaker's *spread*” (p. 57), “Why, *darn it*,” etc. (p. 174), “Such a silly goose; you say *you don't care, you won't dress* to please men,” etc. (p. 194), “You see we should not know *who's who, and what's what*” (p. 175), “You are perfect *idiots*” (p. 190), “He brought her *in town*” (p. 267). Such are a few random specimens of the vernacular of one who assumes to be a public educator and a critic in languages!

It is, perhaps, no more than we should expect that one who gives his educational instructions in the style of which we have just given samples should oppose those means of intellectual culture prescribed by the greatest minds of all nations as “waste of time,” “throwing money.” Nor is it more to be wondered at that with him the body and not the mind is

tea. It is a great enemy to a fair complexion. *Wine*, coffee, and cocoa may be used without tinging the skin; but as soon as tea-drinking becomes a regular habit, the eye of the discriminating observer detects it in the skin. *Tea compromises the complexion*, probably by deranging the liver.”—*Our Girls*, p. 331.

Wine is the thing to give the proper tinge; although it may compromise something else, it does not compromise the complexion, but makes it clear, fine, etc. Perhaps, if we examined a little more closely, we might find that tobacco-smoking, or tobacco-chewing, should also be adopted by such young ladies as wish to be “developed” to the full extent.

the all-absorbing part. Before giving some illustrations of this, we would direct the reader's attention to his chapters "About the treatment of diseases," "Home gymnasium," etc., taking notice that in the former we are told that it is the mother who should have the selection of the doctor (p. 239); that it is only "the blind, stupid prejudice of men who oppose," etc. (p. 240), and that "when the hard, selfish, overbearing tyranny of men shall prevent things to *take their natural course*, we shall have very few men in the medical profession."—(p. 240.)

What a noble race we shall be when we attain a state of nature! Since in our present state our men are "blind and stupid," "hard, selfish, overbearing," etc., while our young women are "silly geese," "idiots," etc., because they submit to the caprices of such men, it is evident that any change must be for the better, especially if both the geese, the idiots, and the tyrants will patronize the "movement cure," or any of the various contrivances invented or discovered by our author for the benefit of suffering humanity.

Next to the "movement cure," properly, or improperly so called—after a respectable amount of practice has been had with the doctor's "pangymnastikon," "spirometer," etc., dancing is one of the best means of culture that can be recommended to the future wives and mothers of America. Unlike learning French, Latin, the piano, etc., "the square dances," we are told, "are certainly very beautiful, chaste, and healthful" (p. 228). Everybody will acknowledge that "geese" ought not to be too prudish. Accordingly the doctor very wisely and elegantly says: "I will not comment on the wild whirligig of her skirts, *for I don't think a girl need be ashamed to show her legs.*"—(*ib.*)

Why should she? Are they not her own, and not those of the blind, stupid tyrant man? Yet the doctor affects to be very much pained because sometimes things do "take their natural course" precisely in accordance with his system; among his handsome illustrations of the fact is the following:

"Is a young man a 'catch'?" Send him to Saratoga and watch a few days. The girls do not get down on their knees at his feet, and implore him to take pity on them and marry them, but they *do everything else that can be conceived of*."—(p. 197.)

If young girls do "everything that can be conceived of" in order to please a "catch" whom they happen to meet at a watering place, we think it must be admitted that their virtue is hardly of the genuine standard. But we find our space diminishing, although we have been obliged to overlook a hundred things, which, to say the least, are queer specimens of educational lore avowedly designed for the peculiar benefit of the future wives and mothers of America. We hurry on, however, to the last chapter, which bears the title of "Heroic Women," and transcribe the first paragraph:

"Without pursuing any special order, I will mention Hypasia, the much calumniated Aspasia, and the Athenian courtesan Leena, who, when put to the torture to make her betray her friends and accomplices in a political conspiracy, bit out her tongue, and *spat it in the face of her tormentor*."—(p. 363.)

What fine models! Be it remembered that nearly all the historians, biographers, and dramatists of the golden age of Athens have been guilty of the basest and most unmanly misrepresentations if Aspasia did not keep a house of ill-fame at Megara, and then, on her removal to Athens, pursue the profession of a courtesan and of a procuress.* But we need not go beyond the honest and straight-forward Plutarch who tells us that "in the comedies she is called *New Omphale, Deianira, and Juno*." Cratinus plainly calls her a prostitute:

"She bore this *Juno*, this *Aspasia*,
Skilled in the shameless trade, and every art
Of wantonness."†

The reader who wishes for any further information from

* Vide Athæn., lib. xiii. p. 589 et seq.; also, Lucien, *De Saltatione* lib. i.

† Plut. in Pericles.

the ancients illustrative of the appropriateness of presenting Aspasia as a model woman, may turn to Suidas,* and Aristophanes;† and those who may prefer modern authorities, may turn to Bayle's Dictionary, article Pericles, note *m*; to Reed's Cyclopædia, article *Aspasia*, or to her Life by M. De Burigny, the most eminent of her modern biographers, who sums up her character by telling us that "*Elle courut à la gloire au travers de l'infamie.*"‡

As Læna is presented as a courtesan we need say nothing of her. If she did not pass through all the gradations like "the much calumniated Aspasia," the interesting fact that she spat her tongue "in the face of her tormentor," shows that she had a becoming idea of woman's rights. She evidently belonged to the "developed" class, although it seems she was many centuries in advance of her time. The spirit which she showed on that memorable occasion was worthy of a better cause; and yet we fear that there are men at the present day who are so "blind and stupid" as heartily to wish that as many women of the same "developed" class would spit their tongues in a similar manner. Whether, if such spits were going to-day, our movement cure doctor and author would not be entitled to one of the very first, we leave it to our undeveloped readers to say.

But we must not forget our promise in regard to the publishers' new Greek motto, which presents quite an imposing aspect on the title page of "Our Girls." As we have no engraver at hand we can only copy the legend which runs thus:

ΑΑΜΠΛΑΔΙΑ ΕΧΟΝΤΕΣ ΑΛΛΗΛΟΙΣ ΔΙΑΛΩΣΟΥΣΙΝ.

It requires no very profound knowledge of Greek to see that, after all, this is not so much out of place on the title page of the doctor's book. But, at least, some of those who understand the legend will sympathise with us in our regret

* *Aspasia*.

† *Acharn.*

‡ *Vie d'Aspasie*, p. 114.

that such a trick should have been played on so respectable a house as that of Harper & Brothers; for whether the manufacturer of the motto did the thing by way of laughing in his sleeve, or merely failed because his knowledge of Greek was a little imperfect, it is certain that the result is far too similar to the Latin legend, *Quid rides*, furnished by a famous wag for the new carriage of a certain successful but rather pompous tobacco-monger.

This, we think, will be readily admitted when it is borne in mind that the legend before us has two significations entirely different, though ill-natured people may say that each has a certain appropriateness on the present crest. Be this as it may, a free translation of the motto runs thus: "Those having small lamps or bandages should combine with each other, drawing after them, or blindfolding the multitude."

We do not assert that all this is expressed in the legend, but that our version makes as near an approach to the true signification as any other that can be given in accordance with the principles of the Greek language, we can prove to any unprejudiced person who is competent to judge. Thus, using Roman letters for the sake of facility, *Lampadia*, plural of *lampadion*, diminutive of *lampas*, means *small lamps* or *bandages*; the Greeks used the term as synonymous with *ignes fatui*, and those fillets worn over the eyes in what modern school-boys call "blind-man's-buff." We render *echontes* as we do the same word in verse 18 of the first book of the Iliad—that is, *having*, or *holding*, although there is considerable difference between the "celestial abodes" of Homer and the small lamps or fillets of Harper; but one accusative as well as the other is governed by *echontes* according to the laws "made and provided" for that purpose. Supply *touti* and the expression is "*Those* having small lamps, rush-lights, or little blindfolders," etc. Then, if the *mutual* character of the affair be not expressed by *allelois*—though this is an obsolete if not barbarous term—we know nothing of the language of Plato.

Finally, let the curious reader compare *dialosousin* with

dialuo, to *dissolve*, to *loosen*, to enter into a *compact* with, etc.; glance at the horn, leaning like that of the milkman while watering his milk at the pump, and surmounting the anagram H&B., and we think he will admit that a very unhandsome trick has been played on our Franklin square friends. We have ourselves occasionally criticised some of their books; but, in the same numbers of our journal in which we have done so, we have most cheerfully acknowledged the merits of other publications of theirs; and it will be seen that we pursue the same impartial course in our present number. What we ask our readers to bear us testimony in is, that we have never insinuated, as the above libellous motto does, that the "Journal of Civilization," the "Bazaar," etc., are but rush-lights, *ignes fatui*, or blind-folders.

But in what category shall we place the "work" now before us? Will its publishers give us a similar performance from the "buchu" doctor? or from the equally distinguished and learned manufacturer of "the university medicines?" Is the movement cure more efficacious in Franklin square than the buchu or "university" cure? If so, need we not expect a series of very interesting illustrations in the "Journal of Civilization," or in a future edition of "Our Girls?" That there are materials enough all will admit. Thus, for example, what a handsome figure a Prof. Morrissey would make training young ladies in their pants and jackets, so that their muscles may be sufficiently developed to enable them to step on or off a car in motion, without seeming "awkward" in the effort! The stepping itself might form a nice cut, especially as the steppers are taught to have no fear about showing their legs. A group of dancers practising on the same plan, and giving an occasional kick to their French and Latin teachers sitting in the back ground, as useless lumber, would also be appropriate. This might be followed by *tableaux* of carpenters, dancing-masters, architects, brokers, etc., all females, but distinguished from the other sex only by their "waterfalls." A whole page could be devoted to the "heroic"

courtesan Leæna spitting her tongue at her tormentor. Of course the "much caluminated Aspasia" should not be forgotten; a very handsome cut might be given of her famous establishment at Megara, and another of her similar establishment at Athens at the moment when, as history tells us, two of her nymphs are carried away by the Magarians. This would naturally suggest the movement cure with its "physician-in-chief"; and at the present moment it would be hard, and perhaps unfair, to separate the latter from his publishers, who could make a very respectable figure on a double page armed with their new Greek motto.

ART. VIII.—1. *Cosmos : A Sketch of a Physical Description of the Universe.* By ALEXANDER VON HUMBOLET.

2. *Exposition du Système du Monde.* LAPLACE. Paris.

3. *Schriften der Physischen Geographie (Essays on Physical Geography).* By IMMANUEL KANT. Berlin.

4. *Geological Manual.* By Sir HENRI DE LA BÈCHE. London.

THE contemplation of Nature as she presents herself in the external world cannot fail to strengthen man's intellectual faculties, and to produce an elevating effect on his moral sentiments. Mental contact with her phenomena raises his thoughts above the meaner things of earth, and he learns by more exact study that what at first appeared to be little else than chaos, or confusion, is regulated by order more perfect than is ever exhibited in human affairs. Thus taught, his ears learn to catch the "music of the spheres, low, indeed, at first, like the soft whisperings of autumnal twilight zephyrs, but constantly increasing in power and melody." But, as Humboldt says, in considering the different degrees of enjoyment which man experiences in the contemplation of

nature, "we find that the first place must be assigned to a sensation which is wholly independent of an intimate acquaintance with the physical phenomena presented to our view, or of the peculiar character of the region surrounding us Everywhere the mind is penetrated by the same sense of the grandeur and vast expanse of nature, revealing to the soul, by a mysterious inspiration, the existence of laws that regulate the forces of the universe."

In considering the influence which isolated mountains and mountain ranges exert on the habitable condition of different parts of the earth, we are far from giving our attention to the least important phenomena which it is the province of physical geography to investigate. They are the most considerable elevations of the earth's surface, reaching a height in some cases of more than five miles, and extending longitudinally many hundreds. They are not without their uses in the economy of nature, even though they be generally sterile and unfitted for the habitation of man.

Terrestrial mountains may be divided into isolated mountains and mountain ranges, the former being quite few and the latter numerous. This arrangement is the reverse of what we find to exist on the visible hemisphere of the moon, on which mountain ranges are far from being a prominent characteristic of lunar scenery, while isolated mountains are very numerous, especially in the southern region. These facts seem to indicate a difference in the forces by which the mountains in the two cases were formed, or else the same kind of force exhibited itself in at least two different modes of action.

The great mountain ranges generally take the direction of the greatest length of the continent on which they are situated, and smaller ones follow that of the peninsulas on which they are found. This circumstance would seem to indicate that the forces which elevated both the continents and the mountains acted similarly. The highest parts of mountain chains are usually found near the middle portions.

North America contains three great mountain systems—

the Apalachian, the Rocky mountains, and the mountains of the Pacific coast. In addition to these there are the upland plains or table lands of Mexico, the Orark mountains, west of the Mississippi, the high lands of Labrador, and those of the Arctic coast. The Apalachian, or Alleghany ranges, have the smallest mean height, and are the least extensive of the three great systems of the North American continent. This system is the best known in all its parts and heights, being situated near the Atlantic coast and in the older settled portions of the United States, and it has consequently been more thoroughly explored than either of the others. The general direction which the ranges of this system take is from north-east to south-west. They extend from near the shores of the gulf of St. Lawrence to about the thirty-fourth parallel, a distance of fifteen hundred miles. This system is broken by the valley of the Hudson river and Lake Champlain. The southern portion of the system, or the Alleghany mountains proper, consists of several parallel ridges and longitudinal valleys which extend over a breadth in some places of one hundred and fifty miles. A peculiar characteristic of these ridges is their parallelism and the uniform level of their summits. This uniformity of outline is very remarkable and results from their peculiar structure. The rocks of this chain consist of the silurian, Devonian, and carboniferous groups, which are folded as if they had been subjected to a great lateral pressure when in a soft and yielding state, large portions having afterwards been removed by denudation.* The Apalachian system has an average height above the level of the sea of from twenty-five hundred to three thousand feet.

The system along the Pacific coast extends from Cape St. Lucas, on the south, to the peninsula of Alaska, on the north, a distance of twenty-five hundred miles. It includes the Sierra Nevada range of California, the Cascade, and the coast range. The mean height of this system is between seven and eight thousand feet, and it contains besides several

* Lyell's *Travels in North America*, vol. i. p. 66.

peaks of great elevation, among which we may mention Mount Hood, Mount Fairweather, and Mount St. Elias.

The Rocky mountains constitute the most extensive mountain system of North America. They run for a distance of more than eighteen hundred miles in two parallel ranges from about the parallel of forty degrees to the mouth of the Mackenzie river in the Arctic ocean. In some parts these ranges are united by transverse ridges. The eastern range in some places rises above the snow line, though the general elevation is not very great. The western chain is not so high till we pass north of the fifty-fifth degree of latitude, when both ranges are of the same height, and frequently above the line of perpetual snow.

The Orark mountains extend from the State of Missouri through the north-east part of Arkansas into Indian territory, a distance of about three hundred miles. They reach a height of about two thousand feet. The elevated regions of Labrador and the Arctic coast have a very broken and rugged surface, with an elevation of between one thousand and two thousand feet. They contain numerous lakes, and have a climate of great severity.

The Rocky mountains may be considered as extending into South America under the name of the Andes, so that we have here a continuous chain of more than nine thousand miles in length from the Arctic circle nearly to the Antarctic. In South America these mountains rise in peaks to a height but little inferior to the greatest elevation of the Himalayas. This great chain runs along the Pacific coast and approximately parallel with it, and influences to a considerable extent the form of the two parts of the Western continent. We find along this range of mountains all the varieties of climate, from the arctic winter to the scorching heat of the torrid zone.

The mountains of South America are naturally divided into three distinct systems, separated by the valleys of the three great rivers of the continent. The system of the Andes

extends along the Pacific coast, from Cape Horn to the isthmus of Darien, in a single chain. On the west they slope with great rapidity to the narrow maritime plains bordering that coast. On the east they descend in high valleys and occasional offsets to plains of vast extent, stretching for hundreds of miles with a level almost equal to that of the ocean itself. Two detached systems may be considered as rising from these plains; one in Brazil, between the Rio de la Plata and the Amazon river, and the other is that of Parima and Guiana, lying between the Amazon and the Orinoco.

The chain of the Andes first rises above the southern ocean at Cape Horn, the extreme southern point of the archipelago of Terra del Fuego. There is a "pass" for the ocean through the straits of Magellan which cut off the islands from the main land.

For about a thousand miles north from Cape Horn, the Pacific washes the very base of the Patagonian Andes; and the whole coast is lined by a succession of islands, separated from the shore by narrow arms of the sea, which may be considered as longitudinal valleys of the Andes filled by the sea, the islands being but the summits of the mountains rising above the level of the ocean. The average height of the Patagonian Andes is from two thousand to three thousand feet, but in some places they attain an altitude of nine thousand feet.

The Chilian Andes are distinguished above the others as containing the highest known summit on the American continent—the volcano of Aconcagua. Many of the peaks enter within the limits of perpetual snow, between the fortieth and thirty-first parallels. Between the pass of the Chacabuco north of Santiago, and the archipelago of Chili, a chain of hills borders the coast, between which and the Andes there exists a longitudinal valley, well watered by the rivers descending from the central chain, which may be regarded as the garden of the Chilian republic.

On the sides of the mountains of Terra del Fuego, reach-

ing up to a height of about one thousand two hundred feet, there are dense forests, principally of beech, birch, and willow, rising uniformly to a height of about forty or fifty feet. In consequence of the prevalence of the south-west wind, the trees incline toward the north-east. The snow-line descends here as low as three thousand feet above the level of the sea. The scenery of the principal island is, in many respects, grand and imposing, notwithstanding the severity of the climate. "There is a degree of mysterious grandeur," says Darwin, "in mountains behind mountains, with the deep intervening valleys, all covered by one thick, dusky mass of forest. The atmosphere, likewise, in this climate, where gale succeeds gale, with rain, hail, and sleet, seems blacker than anywhere else. In the straits of Magellan, looking due southward from Port Famine, the distant channels between the mountains appeared from their gloominess to lead beyond the confines of this world."*

The scenery presented by the Chilian Andes is of a grander character. Few travellers would probably approach the coast of Chili without having their attention drawn in the direction of the lofty crests of these mountains, "the giant vertibræ of South America." Notwithstanding the great distance at which they are situated, some fine glimpses are obtained of the peaks of the great Cordillera in the north-east, as we enter the harbor of Valparaiso (Valley of Paradise). On ascending the hills overlooking the beach, we for the first time, however, realize the vast distance—one hundred to one hundred and fifty miles—which separate them from us. These peaks begin to be numerous in latitude 30° south, and they increase in number as the latitude increases. Their heights vary from fifteen thousand to nearly twenty-four thousand feet, Aconcagua being the highest.

The general rule in Chili is that in pleasant weather the sunset view of the Andes, off the coast, is remarkably beautiful and picturesque, more so, perhaps, than at any other

* *Journal of a Voyage Round the World.*

time of day. The softness and transparency of the atmosphere; the heavens with their pure azure; the light, fleecy clouds, drenched with light throughout their whole extent, and glowing with all the hues of the rainbow, sailing slowly through the pure depths of the sky, or hanging around the rugged mountain summits; and the darker hues of evening falling in the nooks and crevices, while yet the golden flush still lingers on the more prominent rocks and precipices, impart to the whole a beauty which makes the scene one that is seldom equalled and, perhaps, never surpassed in nature. But if the view presented by the Chilian Andes from the west be more beautiful at sunset, that which they present at sunrise shows us more of vastness, magnificence, and sublimity. Just before the sun peeps above the horizon of the sea, and the sable curtain of night still hangs around the basis of the mountains, their summits are lit up by the solar rays which find their way through every cleft and fissure, the rough outlines of the peaks are more clearly distinguished, and the mind receives a more complete impression of the magnitude of the objects which it beholds than at any other time.*

The great Cordillera takes the name of the Bolivian Andes about the tropic of Capricorn, but it is soon changed to that of the Peruvian Andes, which begin about the twenty-second parallel. Between the chain and the Pacific there is a range of hills parallel to the coast, and an intervening sandy desert seldom exceeding sixty miles in breadth, on which rain scarcely ever falls, and where naked rocks pierce through the moving sand. The width of the coast does not vary much from this point to the isthmus of Darien, but the character of the surface changes so that a dense forest begins

* "The mountains of this glorious land
Are conscious beings to mine eye,
When at the break of day they stand
Like giants, looking through the sky,
To hail the sun's unrisen car,
That gilds their diadems of snow;
While one by one, as star by star,
Their peaks in ether glow."

about the latitude of Payta, and extends on the northward to the province of Darien.

From the twenty-fourth to near the twenty-first parallel of south latitude, the Andes are merely one grand and continuous range of mountains; but on the north of that the chain divides into longitudinal ridges enclosing a series of valleys or table-lands, formed into basins by transverse mountains, knots, or by single ranges crossing like dykes. This structure prevails up to a little more than one degree of north latitude.

The eastern Cordillera in Bolivia, which begins near the city of Potosi, and extends in a northwest direction, contains several very elevated peaks, among which are Illimani and Sorata, the former rising to a height of twenty-one thousand one hundred and forty, and the latter to twenty-one thousand two hundred and eighty-six feet. All the snowy peaks of the Cordilleras near the coast are either active volcanoes or of igneous origin.

The Andes form the mountain-knot of Loxa, in south latitude $4^{\circ} 50'$, once celebrated for its forests, in which was first discovered the celebrated Peruvian bark. From this point the chain divides into two great longitudinal ridges, covering an extent of three hundred and fifty miles, passing through the republic of Equador to Los Pastos, in the United States of Columbia. These ridges enclose a valley of great extent, and separated into three basins by the cross ridges of Assuay and Chisinche, forming the three valleys of Cuenca, La Tapia, and Quito. The first possesses but little interest; the second is magnificent; and the third, or the valley of Quito, is one of the finest in the world. The climate is remarkably agreeable, and almost invariable. During the months of December, January, February, and March, it generally rains every afternoon from half past one till five; but the evenings and mornings are most beautiful. The temperature is so mild that

vegetation never ceases.* "From the terrace of the government palace there is one of the most enchanting prospects that the human eye ever witnessed or nature ever exhibited. Looking to the south, and glancing along toward the north, eleven mountains covered with perpetual snow present themselves, their bases apparently resting on the verdant hills that surround the city, and their heads piercing the blue arch of heaven, while the clouds hover midway down them, or seem to crouch at their feet. Among these the most lofty are Cayambeuru, Imbaburu, Ilinisa, Antisana, Chimborazo, and the beautifully-magnificent Cotopaxi, crowned with its volcano."†

Cotopaxi is the loftiest of the Andean volcanoes that have produced eruptions at recent periods. It is situated to the south-east of Quito, at the distance of forty-one miles, in the midst of the Andes. Its height above the sea-level is eighteen thousand eight hundred and seventy-eight feet. If Vesuvius were placed on the peak of Teneriffe, it would not reach this vast height by more than twenty-six hundred feet! Its form is the most beautiful and symmetrical of all the colossal summits of this mighty chain. It is a perfect cone, covered with snow, and it shines with dazzling splendor at sunset. Except near the edge of the crater, no rocks project through the icy covering of the peak. "The scorïæ and rocks ejected by it, and scattered over the neighboring valleys, would form a vast mountain of themselves. In 1738 its flames rose two thousand nine hundred and fifty-three feet above the crater; and in 1744 its roarings were heard as far as Honda, on the Magdalena, a distance of six hundred and ninety miles."‡ In 1803 an explosion took place, which was preceded by the sudden melting of the snow which covered its sides; and Humboldt and Bonpland, at the port of Guayaquil, one hundred and seventy-nine miles distant, heard the noises,

* Humboldt's *Travels in the Equinoctial Regions*, p. 286.

† Stevenson's *Residence in South America*, vol. ii. p. 324.

‡ Humboldt's *Travels*, p. 287.

night and day, which proceeded from it, like discharges of a battery.

It was in this region that Bougner, La Condamine, Juan, Ulloa, and Godin measured an arc of the meridian from 1735 to 1744, which afforded at the time some of the most accurate data for the determination of the form and dimensions of the earth.* The summits which were visible served the academicians as signals while they were employed in measuring the equinoctial degree. In consequence of the great elevation of the base of the peaks, the peaks themselves do not seem so high as they really are.

The continental part of Europe embraces two important mountain systems, one in the north and the other in the south, the latter being by far the most extensive. The Ural and the Caucasus mountains lie on the boundary between Europe and Asia, but they are generally classed with those of the former country, though properly belonging to both. The mountain system of southern Europe embraces the Balkan, the Alps, the Carpathian, the Appenines, and the mountains of the Iberian peninsula. The system of northern Europe embraces the Scandinavian mountains, or those extending through Norway and Sweden.

The Balkan mountains are situated south of the river Danube, and extend from the shores of the Black sea, in a westerly direction, through the central part of Turkey in Europe. These mountains do not in general attain a very great height, on the average being only about two thousand or three thousand feet. In some instances, however, they attain the altitude of eight thousand or ten thousand feet above the level of the sea.

The Alps extend from about the meridian of fifteen degrees of east longitude, through a semi-circular sweep to the head of the gulf of Genoa, a distance of about seven hundred miles. They have a breadth varying from one hundred to one hundred and fifty miles. They are highest in the western part, the

* Navrien's *Origin and Progress of Astronomy*, p. 479.

more elevated parts beginning about Cape della Melli on the Gulf of Genoa, and bend round by the west and north to Mont Blanc; and thence east north-east, and terminate at the Great Glockner, the whole course being about four hundred and twenty miles. All this part of the Alpine chain is lofty, much of it lying above the line of perpetual snow. The highest mountains in Europe are comprised in a space of about sixty miles in length, in which is Mont Blanc, the highest of all, fifteen thousand seven hundred and fifty-nine feet above the level of the sea. The scenery of the central ridge of the higher Alps is grand and even sublime. This ridge is jagged with peaks, pyramids, and needles of bare and almost perpendicular rocks, which rise from fields of everlasting snow and rivers of ice to an altitude of fourteen thousand feet. "Many parallel chains and groups, alike rugged and snowy, press on the principal crest, and send their flanks far into the lower grounds. Innumerable secondary branches, hardly lower than the main crest, diverge from it in various directions: of these the chain of the Bernese Alps is the highest and most extensive. It separates at the St. Gothard, in a line parallel with the principal chain, the Valais from the canton of Berne, and, with its ramifications, forms one of the most remarkable groups of mountain scenery in Europe." Its almost endless maze of sharp ridges and bare peaks, mixed with gigantic masses of pure snow, which gradually fade into the blue of the horizon, presents one of those scenes where nature's repose partakes of the character of sublimity, except as it is occasionally broken by the roar of the thunder or the fall of the avalanche.

"Who first beholds the Alps—that mighty chain
Of mountains, stretching from east to west,
So massive, yet so shadowy, so ethereal,
As to belong rather to heaven than to earth—
But instantly receives into his soul
A sense, a feeling that he loses not,
A something that informs him 'tis a moment
Whence he may date henceforward and forever.

To me they seem'd the barriers of a World,
Saying, thus far, no farther.*

The Appenines enclose the gulf of Genoa, and run through the centre of Italy in parallel ranges to the middle of Calabria, where they separate into two branches. Their whole length is about eight hundred miles. None of the peaks reach the line of perpetual snow, though on some it remains eight or nine months of the year.

The chain of Mount Pindus stretches in a southerly direction from the principal chain of the Balkan, about the twenty-first meridian east, and extends through the whole Grecian peninsula. Indeed, Greece is a country of mountains; and although none of their most elevated peaks quite attain to the perpetual snow limit, yet some have an altitude between eight thousand and nine thousand feet, and their summits are whitened by the snowy crystals fully two-thirds of the year. But if the mountains of the peninsula, which includes Greece and the southern part of Turkey, have not that altitude which renders them celebrated as elevated portions of the earth's surface, yet, in point of historical and poetic interest, they stand pre-eminent.

The mountains of the Spanish peninsula are quite numerous—the Pyrenees and the Cantabrian in the north; the Castilian, the Sierra Morena, and the mountains of Toledo in the central portions, and the Sierra Nevada in the south. The Pyrenees are about three hundred miles in length, and serve as a natural boundary between France and Spain. The highest summit, Nethon, has an elevation of about eleven thousand five hundred feet. The mountains of central Spain are not remarkable for great height, but few peaks rising above five thousand feet. The most elevated range of the peninsula is the Sierra Nevada, the general height of which is from six thousand to nine thousand feet, the loftiest summit, Mulhacen, attaining the altitude of eleven thousand six hundred and eleven feet.

* Rogers.

The Mediterranean sea forms the southern boundary of the elevated region of eastern Europe, whose last offsets rise in rocky islands along the coast. The mountains of Sardinia and Corsica are but outlying members of the maritime Alps, while shorter offsets end in the plains of Lombardy, where they form the magnificent scenery of the Italian lakes.

The Ural mountains form the eastern boundary of Europe, naturally dividing it from Asia. This range extends from about the fifty-first parallel to the vicinity of the Arctic ocean, a distance of about twelve hundred miles. The mean height of these mountains is only about two thousand feet. The Caucasian mountains are a lofty range, extending from the Caspian to the Black sea, a distance of seven hundred miles. This range is considered as an outlying member of the Asiatic highlands. Some parts are very high; Mount Elburz, on the western border of Georgia, is seventeen thousand seven hundred and ninety-six feet, nearly eight thousand feet above the line of perpetual snow, which is eleven thousand feet above the level of the sea in that range.

Asia, the largest grand division of the globe, is remarkable for containing the most extensive mountain system in the world. The ranges extend mostly in an eastern and western direction, from the shores of the Mediterranean to the eastern extremity of the continent. The principal ranges are the Stanovoy, the Altai, the Thian-shan, the Krun Lun, the Himalaya, the Hindoo-Koosh, the mountains of Armenia, and the chain of Mount Taurus. Of these, the Himalaya mountains are by far the most important both on account of their situation in the Asiatic continent and their immense height above the level of the sea. The loftiest known peaks on the globe belong to this range.

The Himalaya range has an extent of fifteen hundred miles in length, and from two hundred to two hundred and fifty in breadth. The mean height of the range, according to Captain Gerard, is from sixteen thousand to twenty thousand feet; according to Humboldt it is under fifteen thousand seven hun-

dred feet ; and according to General Sabine it is only eleven thousand five hundred and ten feet.* It is a rather remarkable fact that the line of perpetual snow on the southern side of the Himalayas is much lower than on the northern side, the former being twelve thousand nine hundred feet above the sea, and the latter sixteen thousand six hundred feet. The snow line in the Andes of Quito is at the height of fifteen thousand eight hundred feet.† The peaks in this range which exceed the mean height, according to General Sabine's estimate, are almost innumerable, especially near the sources of the Sutlege and the Ganges ; and from the latter river to the Kalee there exists an almost endless succession of the loftiest mountains on earth. Forty of them surpass the height of Chimborazo (twenty-one thousand four hundred feet), once thought to be the highest peak of the Andes ; and several of them have an altitude exceeding twenty-five thousand feet, Towards the valleys of Nepaul and Sikim the Himalayas are more lofty still, some of the peaks attaining an altitude greater than twenty-eight thousand feet, and one, Mount Everest, the highest known mountain, reaching the extreme terrestrial height of twenty-nine thousand and two feet, or very nearly five and a half miles. In this region the descent to the plains is excessively rapid, especially in the territory of Bhotan, where the dip from the table-land is more than ten thousand feet in ten miles. The valleys here are crevices so deep and narrow, "and the mountains that hang over them in menacing cliffs are so lofty, that these abysses are shrouded in perpetual gloom, except where the rays of a vertical sun penetrate their depth." Owing to the steepness of the descent, the rivers shoot down with great rapidity, filling the caverns with foam and the air with mist.

In most mountain chains there are gaps, or natural roads, technically called passes. These have been found of great service in crossing mountain ranges. Several of them exist

* Somerville's *Physical Geography*, p. 62.

† Humboldt's *Cosmos*, vol. i. p. 9.

in the Rocky mountains. That known as the South pass, near the forty-first parallel, is at an altitude of rather more than seven thousand feet above the level of the sea, and it is so easy of access that a wagon drawn by horses can travel through it. Thousands of emigrants on their way to the valleys of the Pacific have passed through it.

Some of the passes over the Andes are very high. There are numerous passes in the Chilian Andes, one of which, that of Portillo, leading from Santiago to Mendoza, is over fourteen thousand feet above the level of the ocean. Those in Peru are higher, though but few reach the snow-line. The highest, the pass of Rumihuasi, is more than sixteen thousand feet in height. That leading from Sorata to the auriferous valley of Tipuani is so high that vegetation ceases from the intense cold at so great an altitude.

The passes of the European mountains are quite numerous and some of them of great height. Of the Alpine passes the most frequented is that of Mount Cenis, between Savoy and Piedmont. Its height above the sea is six thousand seven hundred and seventy feet. It is much more steep and difficult on the Italian side than on that of Savoy. It consists of a plain six miles long by four broad, surrounded on all sides by the various eminences and ridges which form the summit of this part of the chain. The heights surrounding it are from two thousand five hundred to four thousand five hundred feet above the plain.

The Stelvio, nine thousand one hundred and seventy-seven feet above the sea, is the highest carriage-pass in these mountains. That of St. Gothard goes directly over the crest of the Alps. Passes very rarely go over the summit of a mountain; they usually cross the water-shed, ascending by the valley of a stream and descending by a similar path on the other side.

The pass of the Great St. Bernard is eight thousand one hundred and seventy feet in height, and is celebrated for the passage of the French over it in the year 1800. It is more

especially famous, however, for its hospice and sagacious dogs, employed for the rescue of travellers either benighted or endangered by heavy snow-storms.

"Night was again descending when my mule,
That all day long had climbed among the clouds,
Higher and higher still, as by a stair
Let down from heaven itself, transporting me,
Stopped, to the joy of both, at that low door
So near the summit of the Great St. Bernard;
That door which ever on its hinges moved
To those that knocked; and nightly sends abroad
Ministering spirits. Lying on the watch
Two dogs of grave demeanor welcomed me,
All meekness, gentleness, though large of limb.
. Long could I have stood,
With a religious awe, contemplating
That house, the highest in the ancient world,
And placed there for the noblest purpose."*

The pass of Mont Cervin, east of the Great St. Bernard, is the highest in Europe, being eleven thousand one hundred feet, but it is not practicable for carriages. The great road of the Simplon, constructed by Napoleon, has an elevation of six thousand five hundred and eighty-five feet.

The passes in the mountains of Europe to which we have referred, though high, considered by themselves, seem low when compared with the passes over the great Himalaya chain. Most of the passes in these mountains are but little lower than the top of Mont Blanc, and many of them are much higher. The Marsi Niglak pass, in Thibet, is nineteen thousand feet above the level of the sea, according to Strachey. The Kavokorum, Parangla, and Kronbrung passes are each more than eighteen thousand feet in height. All these passes are terrific, and all that attempt to cross over them suffer much from fatigue and the rarity of the air at such heights where the density is no more than half of that at the level of the ocean. Brute animals seem to be as much distressed as human beings, and many of them are unable to endure it, but die on the way.

Birds perish by the thousands, many times from the violence of the wind, and the drifting snow is not unfrequently fatal to travellers. Violent thunder-storms sometimes add to the horror of the journey. While Mr. Moocroft and his guide were crossing the Niti pass to the sacred lake of Manasarowar, they were obliged to walk bare-footed to avoid slipping, and sometimes to creep along the most frightful chasms, holding by twigs and tufts of grass. In some places they crossed over deep crevices on a branch of a tree, or on loose stones thrown across. "The loftiest peaks being bare of snow gives great variety of color and beauty to the scenery, which in these passes is at all times magnificent. During the day the stupendous size of the mountains, their interminable extent, the variety and sharpness of their forms, and, above all, the tender clearness of their distant outlines melting into the pale blue sky, contrasted with the azure above, is described as a scene of wild and wonderful beauty. At midnight, when myriads of stars sparkle in the black sky, and the pure blue of the mountains looks deeper still below the pale white gleam of the earth and snow-light, the effect is of unparalleled solemnity; and no language can describe the splendor of the sunbeams at daybreak, streaming between the high peaks and throwing their gigantic shadows on the mountains below. There, far above the habitation of man, no living being exists, no sound is heard; the very echo of the traveller's footsteps startles him in the awful solitude and silence that reign in these august dwellings of everlasting snow."*

Still nature has, through her laws, mitigated the severity of the cold in these elevated regions to an extent that is unexampled in any other mountainous region, not excepting even the Andes, under the equator. The climate is so mild that the valleys are verdant and habitable. Grain and fruit ripen at elevations so great that in any other region the surface would be covered with perpetual snow. A peculiarity of these mountains seems to be that the higher the range the more ele-

* Somerville.

vated is the line of perpetual snow and the limit of vegetation. On the southern slopes of the first range the soil is cultivated at a height of ten thousand feet above the sea, but the grain does not always ripen. In Chinese Tartary, however, good crops are raised at an elevation of sixteen thousand feet above the sea. Captain Gerard saw pasture and low bushes up to seventeen thousand feet, and grain as high as eighteen thousand five hundred and forty-four feet above the sea—nearly as high as the summit of the volcanic cone of Cotopaxi.* There is good reason to suppose that the volcanic fires beneath the Himalaya mountains have some influence on the surface temperature of these elevated regions.

The climate of a country is dependent to a considerable extent on the position and direction of mountain chains, and especially, other things being equal, on its general elevation above the level of the sea. The temperature diminishes one degree (Fah.) for every three hundred and thirty-four feet of altitude within certain limits. Those mountain chains which give a region of country a slope in a southerly direction, thus enabling the sun's rays to fall more nearly perpendicular on the surface, increase the temperature, and in a ratio dependent on the perpendicularity of the rays. Those countries whose surface slopes to the north and which consequently receives the solar rays more obliquely, are oppositely affected, and the annual temperature is correspondingly low.

In the Alps of the Valais, the vine can be seen on one side in luxuriant growth, while on the other the surface is covered with snow and ice. A like effect is produced by the Himalaya mountains. The terraces and sloping plains which descend from the extensive table-land of central Asia, on the north, to the steppes of Siberia, present, in the latitude of Edinburgh, a cold so intense as to freeze mercury; while, on the other hand, on the southern slopes, there flourish at different altitudes the pine-apple, the mango, the gigantic

* *Cosmos*, vol. i. p. 10.

cotton-tree, and the sarel. This tropical vegetation extends there to an elevation of four or five thousand feet.*

The effect of altitude in modifying climate is shown in those countries which contain mountain chains and table-lands. In the narrow and deep valley of the Valais in Switzerland, great extremes of climate exist—"the cold of Iceland and the heat of a Sicilian summer." Vines grow to the height of two thousand three hundred and eighty feet; trees to the height of six thousand seven hundred; shrubs to eight thousand five hundred; a few plants to ten thousand six hundred, beyond which are a few lichens; while vegetation ceases at the height of eleven thousand feet above the level of the sea, amid arctic cold. *Ætna* is divided into three districts, each of which has a climate very different from either of the others. The island of *Teneriffe*, with its celebrated peak, presents another example.

The delightful climate of the valleys of Cashmere, and portions of Hindoostan lying on the declivities of the Himalaya mountains, is owing to the elevation of those regions above the level of the sea. In these districts the temperature throughout the year is that of perpetual spring. The elevation of the plateaux in the range of the Andes in South America renders districts in that country, under the equator, not only habitable, but even a delightful place of residence for people possessing a European constitution. The inhabitants of Quito, at an elevation of nine thousand five hundred and forty feet above the sea, experience a genial and almost invariable climate, in which vegetation never ceases; while, on the one hand, they behold the elevated mountain ridges covered with perpetual snow, and on the other, at the distance of a few miles, there exists an intense and sickly degree of heat that oppresses the plains and lower levels. The same may be said of the table-land of Mexico. The ancient inhabitants of these countries selected these plateaux on account of the agreeableness of the climate. In the plains on the

* Moseley's *Astro-Theology*.

Andes many monuments of the Incas are still found in good preservation. Quito is to-day a populous city, well built and handsome, possessing universities and the comforts and luxuries of civilised life, and in a situation of unrivalled grandeur and beauty. Here, then, we find, on the very summit of the Andes, a world by itself, with its mountains and its valleys, its lakes and its rivers, its populous towns and cultivated fields.

“ Always and everywhere at home,
Man pitch'd his tents, adorned his bowers,
Built temples, palaces, and towers,
And made that Alpine world his own,
The miniature of every zone,
From brown savannas parched below,
To ridges of cerulean snow.”

The views of extensive regions of the earth's surface which may be had from the summits of some mountain peaks are the finest that can be imagined. Mount *Ætna*, in Sicily, near the eastern coast, the largest volcano in Europe, and celebrated from the remotest antiquity for its magnitude and eruptions, has an elevation (ten thousand eight hundred and seventy four feet) sufficient to afford one of the grandest prospects from its summit. It was here, according to ancient mythology, that the forges of the Cyclops were erected, where, under the direction of Vulcan, the thunderbolts of Jupiter were prepared. On a clear day this volcanic mountain can be distinctly seen from Valetta, in Malta, a distance of one hundred and fifty miles. From the top of the cone, which is about ten miles in circumference, and a quarter of a mile in perpendicular height, there is presented one of the most wonderful and sublime sights in nature. To the traveller who arrives just after the dawn there soon begins to appear a fiery radiance behind the Italian hills. The fleecy clouds are tinged with purple, the atmosphere becomes strongly illuminated, and, reflecting the rays of the sun, glows with a bright effulgence. In a little while the sun is seen rising from the ocean, the highest top of *Ætna* catches the first tremulous ray, while all below is dark

and confused. The hills, immediately below the highest peak, are illuminated, and the spectator seems as if seated in some desert isle in the midst of the watery waste. The radiance is now rapidly diffused. The forest seems a new creation rising to the sight, and catching life and beauty from every increasing beam. Now appears the extensive plain of *Ætna*, with its towns, hamlets, and monasteries, the cities of Sicily and its parched shores, with its dashing waves and the wide expanse of the ocean. On the north and south are seen hills and mountains, with rivers among them, appearing like lines of glittering silver, winding their course through rich and fertile fields, and washing the walls of twenty cities. The view on every side seems boundless. On the north are seen the islands of Lipari, with their smoking summits, the straits of Messina, and the coast of Calabria; and on the south Malta is described at a distance in the very edge of the horizon.*

In regard to the formation of mountain chains we may remark that, while many of them, as we have mentioned, follow the direction of the coasts and the greatest length of the continents and peninsulas, "the great majority of mountains in Asia, east of the dividing Urals, will be found converging in their *strike* or line of direction toward the highest Himalaya, Hindoo-Koosh, and Krun Lun peaks, while those west of the Ural mountains, including those of Arabia and Europe, are seen to tend to the highest mountains in Europe, the Alps, as a central focus."†

Since rivers have their courses along valleys which owe their existence to high lands, their direction is determined by that of the mountain chains on the continents where they exist. The Amazon owes its great length and immense volume of water to the position of the Andean chain so near the Pacific coast. Mountain chains and table-lands become the sources of rivers by condensing the atmospheric vapor which thus falls in abundance on such situations, where it accumulates as snow

* Worcester's *Sketches*.

† *Key to the Geology of the Globe*, by R. Owen, M.D., p. 37.

and ice during the cold season of the year, and thaws to a greater or lesser extent, according to the situation and altitude, in the warm season.*

The highest mountain in North America is the volcano of Popocotapetl (seventeen thousand seven hundred and eighty-three feet), in Mexico; the highest in South America, so far as known, is Aconcagua; the highest in Europe is Mont Blanc; the highest in Africa is Mount Kenia; and the highest in Asia, the highest in the world, is Mount Everest, two and a half times the height of this last, and equal very nearly to the height of the other four. If we were to place Mount *Ætna* on the summit of Cotopaxi the two would represent the height of Mount Everest. To this we need hardly add that the sublime, the beautiful, and the useful are united in the physical world.

NOTICES AND CRITICISMS.

SCIENCE.

Annual of Scientific Discovery; or, Year-Book of Facts in Science and Art, for 1870. Exhibiting the more important Discoveries and Improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Geology, Biology, Botany, Mineralogy, Meteorology, Geography, Antiquities, etc., together with Notes on the Progress of Science during the year 1869; a list of Recent Scientific Publications; Obituaries of Eminent Men, etc. Edited by JOHN TROWERIDGE, S.B., Assistant Professor of Physics in the Massachusetts Institute of Technology, aided by SAMUEL KNEELAND, M.D., Professor of Zoölogy and Physiology in the Institute, and W. R. NICHOLS, graduate of the Institute. 12mo. pp. xxii, 354. Boston: Gould & Lincoln. 1870.

No one, after reading the title-page of this book, can complain that it does not promise enough; if the publishers had copied Hawthorne and

* "The electric resources of mountains is an electrical phenomenon which seems to depend on the position of peaks composed of sharp projecting rocks among or near the clouds."—*Smithsonian Report*, 1868, p. 243.

called it "A Wonder-Book for boys and girls," the title would have been more concise and quite as characteristic. Neither can it be objected that the Massachusetts Institute of Technology is not fairly represented, as a professor, an assistant professor, and a graduate of that establishment are credited with the production of this work. So much for the title-page, which is still insufficient for the proportion, as to original matter and style, which it bears to the entire book.

The French have several excellent scientific year-books, among which may be particularly mentioned the "*Annuaire Scientifique*." These are carefully prepared by truly able hands, and we have often wondered why some enterprising publisher in this country did not procure a good translation of one of these issues, and thus give the American public something more satisfactory than the pompous and absurd compilation whose title we have transcribed. We do not know that there is sufficient appreciation for a good publication of the sort in this country; but, at least, we should presume that a suitable book ought to meet as encouraging a reception, especially among men interested in science, as a compilation from newspapers and other periodicals.

The leading idea with the compilers of this annual, as with our newspaper publishers, seems to be to create a sensation. Like the newspaper mongers, they depend upon the public appreciation of what is startling; it does not matter about facts—the people must and will be interested; and if events are not sufficiently wondrous in themselves, they must, at least, be made to appear so. In "Notes by the Editor," it is said, apparently with a feeling of regret and compulsory admission, "In electricity we have no startling discoveries to chronicle."—p. ix.).

In other sciences, however, there were, fortunately, what might be represented as startling discoveries. At all events the newspaper accounts of these facts, and which are appropriately copied in the "Annual," represent some of them as exceedingly wonderful. Take, for example, the account of the moving of a large building in Boston, and the report of the astounding circumstance that "A great number of screws twenty-one inches long were employed."—(p. 54). Then, if there is not enough of a sensational nature that has been discovered, there is a great deal going to be. For instance, we learn that a California architect proposes to construct "earthquake-proof buildings."—(p. 122). Here is another amazing thing that is to be done:

"One of the most important works on the Union Pacific Railroad—the construction of a bridge across the Missouri river at Omaha, four hundred miles west of Chicago—is about to be commenced by General G. M. Dodge, engineer of the Union Pacific Railway."—(p. 49).

The Union Pacific Railway and its marvellous doings, past, present, and future, receive quite their due share of attention in this book. The first piece of information presented in the body of the work is the

time-table of this road, followed by an account of connections, arrangements for mails, etc. It reminds us at once of a country newspaper advertisement—but the journals generally get paid for these articles; of course we cannot suppose that the publishers of this book have been paid for advertising the Union Pacific Railway, especially as they are, or at least used to be, before the war, very pious, orthodox gentlemen of the “unco good” school. Be this as it may, their present book is very largely made up of quotations of all sorts from a great variety of journals.

As a digested compendium of scientific discovery, which it should be, the work is worse than a failure. Indeed, whether from weakness of stomach on the part of the editors, or other cause, the facts—such as they are—here collected cannot be said to be digested at all; perhaps it would take something of the ostrich nature to accomplish that feat.

Years ago the Messrs. Gould & Lincoln used to issue some excellent books; indeed none issued better of their kind. But there has been a falling off of late which we sincerely regret. Instead of the fine standard works of former times, those which now bear the imprint of that house—generally school books—are no better, if not still worse, than the “Annual of Scientific Discovery.”

The volume for 1871 has just been received, but of no series can it be more truly said, *ex uno disce omnes*.

The Descent of Man, and Selection in Relation to Sex. By CHARLES DARWIN, M.A., F.R.S., etc. With illustrations. In two volumes. Vol. I. 12mo. pp. 409. New York: D. Appleton & Co. 1871.

THE publication some years ago of Mr. Darwin's book on “The Origin of Species” created a considerable stir in the scientific world. His theories were not new, but they were sustained with so much ability, and, as he arrayed his facts to support them, were so plausible, that it was not easy to dispose of him, as of his predecessors in the same field, as an absurd visionary or a superficial speculator in science. A party was found ready to adopt his views, and to labor to promulgate and extend them. Others strenuously opposed these theories and their tendencies; some because they could not see that the proof adduced sustained, or even rendered them probable, while others believed them antagonistic to the christian faith. A fourth class readily conceded Mr. Darwin's ability and the cogency of much of the proof he brought forward, yet thought it proper to await further investigation, and a thorough review of all the known facts of science before jumping to conclusions so much at variance with generally-accepted opinions.

Mr. Darwin followed up his first publication by another on “Variation

of Animals and Plants under Domestication," and has now brought out the book which, when completed, will doubtless finish the revelation of his theories. This last work really adds nothing, theoretically, to the obvious conclusions to be derived from his book on "The Origin of Species." It is true, he did not, in that work, venture to carry his theory to the extent of accounting for the origin of man, but the inference was so apparent that other men of science, like Huxley and Lyell, boldly announced and advocated the extension of the principles where Mr. Darwin had been too timid to venture. He says, in the introduction to the book before us, that he had not originally intended to publish his speculations upon the origin and descent of man, but that he had pursued his investigations "rather with the determination not to publish, as I thought I should thus only add to the prejudices against my views."—(p. 1). Finding his theories accepted and his suggestions carried out by men of acknowledged standing, he now comes forward to avow these principles as his own, and to claim the honor of being their discoverer.

This volume is divided into two parts, the first treating of the descent of man, the second of sexual selection. This second part properly belongs to the subject as discussed in the work on natural selection, the treatise upon the descent of man being really the crowning portion of his work. He intends, however, to apply, in a forthcoming volume, the principles here investigated to the human race.

Mr. Darwin confines himself entirely to man's material origin, any further speculations being beyond the domain of physical science. With the origin and growth of mind, and the moral faculties, he has nothing to do. As he says, "In what manner the mental powers were first developed in the lower organisms is as hopeless an enquiry as how life first originated. These are problems for the distant future, if they are ever to be solved by man."—(p. 35.) He is very cautious in his statements, and, however his theories may conflict with existing beliefs, seems to try to avoid carrying them out to such an extent as will bring him into antagonism with ancient prejudices. "The question is, of course, wholly distinct from that higher one, whether there exists a Creator and ruler of the universe; and this has been answered in the affirmative by the highest intellects that have ever lived."—(p. 63.)

Were our grandparents apes, and our more remote progenitors oysters? is the gist of the question of which Mr. Darwin maintains the affirmative. Into the mazes of scientific discovery, curious and instructive as are many of the facts set forth in this volume, we have not space to enter. The majority of readers will be concerned only with results and conclusions, none but naturalists being able thoroughly to sift the evidence adduced. Some phenomena which our author brings forward as authentic could be shown to be at least questionable, and that upon the

best authority. As to the similarity of the germ of life in man and the lower animals, and the near approach we make to being born with tails (see pp. 15, 28-9), we think it not worth while to be frightened, as, according to this theory, the tendency is to advance toward more nearly perfect forms.

The ancient doctrine of metempsychosis is substantially reaffirmed in Mr. Darwin's system, though he says nothing of the individuality of the soul through all the various bodily transformations, and we presume would not venture thus to apply his principles. There is beauty and a valuable suggestion to humanity in this idea. If animals were deemed, even possibly, our progenitors, we should be inclined to treat kindly the beings who are developing toward a higher state; perhaps, even, we would cease to eat them.

The theory that man has developed from lower forms of animal life is not, as we have said, original with Mr. Darwin. It appears to have been first promulgated in modern times by the French naturalist, Lamarck, in his "*Philosophie Zoologique*." Mr. Darwin has, however, advanced his views leading to the same point so gradually, so cautiously, and with so much show of scientific research, as to gain considerable credence for his system, while it was at once scouted as put forward by his predecessors.

The conclusions of all thoroughly scientific naturalists have, however, been to the effect that there is permanency of type in the animal kingdom, admitting, so far as our knowledge extends, of only variations, but never tending to form distinct species. As to the invariability of the human race, it seems to be beyond question so far as we have any data. The proof may be found in the works of such thorough investigators as Buffon, Campollion, De Gobineau, Blumenbach, Cuvier, Pritchard, and Figuier. As to what is the germ of life, or how life is produced, all admit that it is useless for physical science to enquire. From the earth, the universal mother of material forms, spring a great variety of plants. We do not see that these diversified forms tend in any manner to approach each other, but rather the contrary. There is no process that will, in time, produce oaks from briers, or fruit-trees from nettles. We are all dust, that is certain; but how or why particles of earth are animated, and resolve themselves into living organisms, we cannot know.

The Duke of Argyll, in his "*Reign of Law*," says that, "whatever may have been the method or process of creation, it is creation still," which is as much as to say, that if a thing is, it is, however it came to exist; and that conclusion, unsatisfactory as it may be, is probably about all that we can attain in this sphere from scientific research. Our philosophers, with all their speculations, cannot tell us what mind is, or how it differs from matter, or acts upon it; still less can they satisfactorily explain

the cause of the unceasing movements of the heavenly bodies, and the constant activity of all portions of the universe. Looking downward, and studying strata and insects, they may imagine, as does Mr. Darwin, that they have discovered the laws of material life, but looking upward, they may well conclude that in their presumption they are indeed but little removed from the anthropomorphous apes.

Contributions to the Theory of Natural Selection. A Series of Essays.

By ALFRED RUSSELL WALLACE. Author of "The Malay Archipelago," etc., etc. Second Edition, with Corrections and Additions. 12mo. pp. xvi. 384. New York: Macmillan & Co. 1870.

THE promulgation of Mr. Darwin's theory has brought a flood of literature which seems likely to be indefinitely swelled. All natural philosophers are interested in controverting these views, in attempting to add something to them, or in showing that they had adopted them before they were published by Mr. Darwin. Mr. Wallace belongs to both the second and third of these classes.

The two first essays in this volume, first printed in 1855 and 1858, respectively, certainly demonstrate that Mr. Wallace had some conception of the doctrine of natural selection before Mr. Darwin's work was published. The author scarcely claims more, and his modesty—we might say magnanimity—is commendable:

"I have felt all my life, and I still feel, the most sincere satisfaction that Mr. Darwin had been at work long before me, and that it was not left for me to attempt to write 'The Origin of Species.' I have long since measured my own strength, and know well that it would be quite unequal to that task."—(Preface, p. iv.)

The essays which cover the same ground as Mr. Darwin has passed over are not specially interesting to those familiar with the views of the latter, although they contain something new in the way of illustration. The article upon "Instinct in man and animals" promulgates a curious view, to the effect that what we call instinct in brutes may be, and probably is, an exercise of their faculties in the same manner as man uses his reason. "The Philosophy of bird's nests," and "A Theory of bird's nests," are to the same effect. The essay entitled "The limits of Natural Selection as applied to man," is an attempt to show how far the Darwinian theory may be carried and where it must stop. There are some things, Mr. Wallace believes, which natural selection cannot do. The skin of man, his hands and his feet, our author believes, could not have been produced by that means. His mental powers and his moral sense, especially, are beyond the range of this theory. As to Mr. Wallace's speculations upon "The Nature of Matter," his belief that "mat-

ter is force" (p. 365), and that "force is a product of mind," we believe it to be as good, perhaps, as a majority of theories upon this subject. If it could lead where he thinks it will it would certainly be a grand conception:

"The view we have now arrived at seems to me more grand and sublime, as well as far simpler, than any other. It exhibits the universe as a universe of intelligence and will-power; and by enabling us to rid ourselves of the impossibility of thinking of mind but as connected with our old notions of matter, opens up infinite possibilities of existence, connected with infinitely varied manifestations of force, totally distinct from, yet as real as what we term matter."—(p. 370.)

We must concede Mr. Wallace the praise of stating his propositions with unusual clearness, and always with becoming modesty.

The First, Second, and Third Parts of a Work on Government. By J. B. COLT. Pamphlet. Hartford: Case, Lockwood & Brainard. 1870.

IN our last number we reviewed the first part of this work, promising, at a future date, to take up the remainder, which neither time nor space then allowed us to do. The second part is written in verse, with a peculiar rhythm which seems, very suitably, to be an imitation of some of the Scandinavian metres, and which is well adapted to satire. We should not expect any ambitious poetic flights in a satirical work on such an every-day topic as the subject of this brochure.

The spirit of the old Saxon, Hengist, has been invoked, and it is he whose views are presented in Part II., though he is interrupted occasionally by Republicus, with question, commentary, or attempt at refutation. Hengist is represented as no admirer of some things which he finds in this republic, and he expresses his dissatisfaction very freely. He does not see that in changing our names for things we have altered the things themselves, in spirit or essence. Hear him:

"Prince or Editor! both in the same place;
How do they differ but in the word-name.
* * *
Prince or Editor, both are destructives;
Both in common prey upon society,
Both from their stand-point act for gain to live,
To earn food and fame to satiate."—(p. 29.)

This is not very complimentary to either prince or editor, but both are used to be made occasional targets of. The hits at politicians are, many of them at least, fully deserved. No one escapes the shafts of the Old Northman's satire, which have sometimes a force like the hammer of Thor. The following is certainly pointed:

" Society is in men and women,
Not in their houses! Put into them rats,
Is society rat or house? "—(p. 34.)

The old Saxon warrior has not only a good appreciation of the general order of things in this country, but he is also able to forecast our future to some extent. His prophecies have, doubtless, a basis of probability, reckoning from the past progress of the country and the resources at our command. It is a great country that he sees in the future, "the last sunset of the second century," when we are to have "a thousand millions of people for empire." Seeing all this we do not wonder that he becomes enthusiastic:

" Why, it's not magic, but is stern old fact,
A continent is to be peopled full,
The swelling tide of population impact
Rushing, wave on wave, like Norway's swelling pool,
Dashing and surging on time with its wing! "—(p. 37.)

There is a very good hit at Mrs. Stowe and the Byron controversy:

" Bushnell on women, he in his old age
Must give way to *Stowe* in a quandary,
Not about Byron as poet or sage,
But ' my Lady jealousy ' like, of Laundry.

* * * * *

But really who dares complain of right in women,
To set three spirits (dead) to quarrel, like true-men. "—(p. 42.)

In the third part the author again returns to prose, and his three interlocutors carry on their discussion as to the best form of government. The monarchist is allowed to have most to say in this chapter, but the republican interposes some forcible arguments and objections.

There is a good field for the exercise of talent on the subject which Mr. Colt has taken up. There is no reason why such discussions cannot be carried on without personalities or abuse, as the present author demonstrates; while the subject in itself is calculated to call forth the writer's powers, and the general interest in these matters would be likely to secure an abundance of readers who are tired of abuse and slang. The greatest wits of Great Britain have exercised their pens in treating of party questions. The field in this country is still wider, and we hope to see more who will enter it in the spirit, at once manly, lively, and philosophic, of the author of this *unpretending*, but really interesting and suggestive work.

The Study of Government. BY GEORGE H. YEAMAN. 8vo. pp. xvi. 713.
Boston: Little, Brown & Co. 1871.

IN his brief and modest preface Mr. Yeaman informs us that this work has remained for some time finished and unpublished, "owing to the

author's information of the little encouragement generally given to such works." He also ingenuously confesses that "an earlier inquiry upon that point would have saved him much hard labor," and that "the work would have slept forever but for the encouraging words of a few whose opinions the author was bound to respect."

With a frank confession of inexperience, Mr. Yeaman also indicates that his tastes and aspirations are above the general appreciation. We hope that the encouraging words of the few who care for such works, and the pleasure he declares he has taken in his task, will be a sufficient compensation, for we are not sanguine of any other considerable rewards for enterprises of this kind. The study of government, as Mr. Yeaman has pursued it, must be very profitable intellectually, though neither fame nor fortune is likely to result from his book.

The author has consulted many excellent authorities. He gives us a compilation of opinions that is valuable, besides his own conclusions, observations, and arguments, indicating a mind imbued with the subject. He does not attempt any daring originality, rather arguing against than undertaking to present entirely new thoughts, and sustaining his position in this respect by reference to the practice and opinions of some of the best writers upon law and government. Mr. Yeaman's mind we should judge to be a legal one; he knows the value of precedent, and acknowledges the cogency of recognized authority.

The work is American, and is written from the republican standpoint; yet it is by no means narrow. The author seems to have a fair appreciation of other forms of government, as adapted to diverse peoples in peculiar circumstances. Had Mr. Yeaman followed his original plan, and given only conclusions, we believe his work, from its greater condensation and smaller compass, would have found more readers, but we doubt if it would have been more valuable than it is now, with the many quotations he makes from the best authorities. At all events, we commend his modesty in assuming that his own thoughts are of less importance than those he copies. Mr. Yeaman is not at all destitute of power of thought. The speeches which he has delivered in the national House of Representatives and elsewhere, and which he gives us in an appendix, are creditable efforts of their kind.

The Reign of Law. By The Duke of ARGYLL. First American, from the first London, edition. 16mo. pp. xxvii, 462. New York: De Witt C. Lent & Co.

As several editions of "The Reign of Law" have been issued in this country and in England, it is needless for us to review the book. There are but few of our readers who are not more or less familiar with its

character, and we think we can claim that it is not our habit to tell those whom we address what they know already. We may say, however, for the benefit of such as may not have seen the book, that it takes an extensive range, reviewing the laws of nature in connection with their most interesting phenomena. This will be understood even from the briefest glance at the multifarious topics treated—such as Man's Agency; relation of that agency to Physical Laws; the Development hypotheses; fertilization of Orchids: Religion and Science closely connected; Laws of Kepler; Gravitation the best example of what law is; Languages grow according to rules; Life the cause of organization; apparent exceptions to the supremacy of Purpose; Darwin's theories, affinities and differences between Man and the Lower Animals; theories of Man's origin; the Reign of Law in the realm of Mind; Law in politics, etc., etc.

In his discussions and criticisms the Duke disposes of many fallacies once not only popular, but dignified with the title of sciences. As an instance we may mention his views on Phrenology; although they differ in nothing from those which we gave, ourselves, several years ago, in this journal, as the reader may see.* “No additional knowledge is given to us,” says our author, “of any one mental faculty by proving that it is connected with some special bit of the mysterious substance of which that organ is composed.”—(p. 280.) Further on in his discussion the Duke says:

“Phrenology is no longer popular, as it once was, among physiologists. Its mapping of the brain is now generally admitted to be imaginary. But the fundamental error of the Phrenological School did not lie merely, or were mainly, in any mistake as to the mapping of the brain. It lay in the idea that a Science of the mind can be formed in any shape or form upon the discoveries of anatomy. Their error lay in the notion that Physiology can ever be the basis of Psychology. And this is an error, and a confusion of thought which survives Phrenology.”—(pp. 281-2.)

We could give extracts from “The Reign of Law” on many other subjects, in which views we have put forward in this journal are fully corroborated. By this, however, we do not mean but we have profited not a little by the perusal of the work. Apart from the research which it everywhere exhibits, it contains much of that sound common sense—not to call it philosophy—so characteristic of Scottish authors.

HISTORY.

The History of Greece. By Professor Dr. ERNST CURTIUS. Translated by ADOLPHUS WILLIAM WARD, M.A., Fellow of St. Peter's College, Cambridge; Professor of History in Owen's College, Manchester. Vol. I. 12mo. pp. 509. New York: Charles Scribner & Co. 1871.

* Vide N. Q. R., No. XIV., Art. “Spuriousness and Chariatanism of Phrenology.”

THE volume before us includes two books of Dr. Curtius' history, treating of "The Greeks before the Dorian migration," and the period "From the Dorian migration to the Persian Wars." There are several valuable histories of Greece, some comprehensive and others partial, among which may be mentioned those of Thirlwall, Grote, and Niebuhr; but, judging from this volume, no abler pen than that of Dr. Curtius has yet treated this important subject.

The facts of history, after flowing through the brain of the author of this work, are by no means dry; they come forth enriched by generous scholarship and a vivid imagination. The period of the earlier history of Greece,—from the time when we have any authentic account of it—is, in most narratives, a mass of conjecture laboriously or garrulously set forth, and chiefly interesting from the great importance of the subject in its bearings upon the subsequent annals of a most remarkable people. A man of some research and of prolific fancy might give us a narrative which would be attractive, while totally worthless historically. Dr. Curtius has brought forward all the accessible facts connected with his topic, and has illustrated them with an abundance of striking thoughts, and a style at once warm and lucid.

We have followed our author with an unusual fascination, through his descriptions of the Hellenic land and people, the pre-historic age, the earliest states, the various migrations and settlements, and his account of the several Grecian commonwealths and colonies. The subject is in itself inspiring, but we are willing to attribute much of the interest we have felt in the perusal of these pages to the power of the writer, and particularly to his evident absorption in his subject.

Dr. Curtius is a firm believer in an Aryan race, "which, in times immemorial, was settled in upper Asia and included the ancestors of the Indians, Persians, Greeks, Italians, Germans, Slaves, and Celts."—(p. 26.) His statements upon this subject, combining fact with conjecture, are curious and interesting; instance the following:

"It has been assumed, on good grounds, that the Celts, who pushed forward farthest to the west, were the first to separate from the main body and immigrate into Europe. The Celts were followed by the Germans, and last of all by the Slaves, united with the Letts (Lithuanians). These together form a North-European body of nations and languages."—(p. 26.)

The translation of this work, we remark in passing, is generally well done—at least, the English is usually good. But it is surprising to find such tautology as is contained in the above extract in the phrase "immigrate into." The discussion concerning the Greek language is peculiarly interesting and valuable. We cannot forbear a quotation:

"Where this language was spoken—in Asia, in Europe, or in Africa—there was Hellas, there was Greek life and Greek history. Long before the beginning of history the language stood fully finished, and long has its life lasted beyond the narrow period of

classic history; nay, it survives to this day in the mouth of the people whose tongue testifies to its connection with the Hellenes."—(pp. 33-4.)

Dr. Curtius' treatment of the Hellenic myths is also of absorbing interest, and especially so from his views of the origin and significance of those fables. "What," he asks, "is more a nation's own than its gods?"—(p. 57.) And again, "To mythology belongs the poetic privilege of representing the glory of her heroes as the occasion of their fall."—(p. 113.) We have not space for a more extended account of this work, but think we have said enough to give our readers an intimation of its superior value and interest.

A Manual of Ancient History, from the Earliest Times to the Fall of the Western Empire, Comprising the History of Chaldea, Assyria, Media, Babylonia, Lydia, Phœnicia, Syria, Judea, Egypt, Carthage, Persia, Greece, Macedonia, Parthia, and Rome. By GEORGE RAWLINSON, M.A., Camden Professor of Ancient History in the University of Oxford. 12mo. pp. 633. New York: Harper & Brothers. 1871.

THERE was need of such a work as Professor Rawlinson has given us; a handbook of ancient history, reliable in its data, judiciously arranged, and written with clearness and brevity. Enough of so-called "manuals" we have, but few that can be put into the hands of students as guides to a knowledge of ancient times. Indeed, as the author remarks, there is not a really excellent manual of this kind extant which was written in English; there is only one in German, the "Handbuch" of Professor Heeren, and one in French, the "Manuel" of M. Lenormant. We are very glad to welcome such a book as the one before us from the pen of an Oxford scholar. The writer admits that he has, in the main, adopted the method of Professor Heeren, endeavoring, however, to bring his work to the present standard of knowledge.

Professor Rawlinson proposes to divide history into two portions, not separating them "by the arbitrary assumption of a particular date," but in accordance with his belief that "A truer, better, and more convenient division may be made by regarding as ancient all that belongs to a state of things which has completely passed away, and as modern, all that connects itself inseparably with the present."—(p. 14.) A reasonable and philosophic division, truly, could the line of demarcation as here determined upon be definitely fixed; but we apprehend some difficulty and well-grounded cause of dispute as to what is inseparably connected with the present and what is not. However, we have no fault to find with the period embraced as that of ancient history.

What strikes us at the outset, as a valuable feature in our examination of this book, is the list of standard works which is given in connec-

tion with every topic treated. This list of authorities, to which the student is referred for the purpose of prosecuting his researches, contributes not a little to render the publication an excellent guide. Indeed, as a rule, these references are all that we could desire. In some instances, however, we should include works not named in this volume, and in other cases there are excellent authorities which have been overlooked. In the domain of anthropology, for example, a writer whose preface bears date November, 1869, should not have omitted, to mention Louis Figuier's "Primitive Man," while referring—besides the book of Genesis—to Dr. Prichard's obsolete "Physical History of Mankind," and Sir John Lubbock's "Prehistoric Man."—(pp. 13-14.) The author frequently gives his critical opinions of works referred to, and in general his remarks are just.

In respect to historic facts, Prof. Rawlinson has, we think, somewhat too much confidence in a school of sceptical German writers, whose researches, though generally profound, have been pursued with the predesigned purpose of denying as much as possible. We do not counsel extreme credulity in historical matters, but here, as in religion, we think it safer, and certainly more pleasant, to believe too much than too little. The work of Ampère upon the recent discoveries among ancient Roman remains ("L'Histoire Romaine à Rome") quite ably, and with a basis of reliable fact, sustains a position the opposite of that of Schwegler ("Römische Geschichte") and Sir G. C. Lewis ("On the Credibility of the Early Roman History"). Professor Rawlinson declares that—

"The names which tradition assigned to the early Roman monarchs seem to be fictitious. Romulus, Titus, Tatius, and Numa Pompilius are personifications rather than personages."—(p. 381; see also p. 378, sec. 9).

This work, fortunately, did not require Americanizing, yet, in publishing it for use in this country, it would have been well to adapt its money nomenclature to the United States rather than the British system (see p. 205). But, all deductions made, Prof. Rawlinson's "Manual" may be safely recommended as such to the student of ancient history.

The Recovery of Jerusalem. A Narrative of Exploration and Discovery in the City and the Holy Land. By Capt. WILSON, R.E., Capt. WARREN, R.E., etc. etc. etc. With an Introduction by ARTHUR PENRYN STANLEY, D.D., Dean of Westminster, edited by WALTER NORRISON, M.P., Honorary Treasurer of the Palestine Exploration Fund. 8vo. pp. xxiv, 435. New York: D. Appleton & Co. 1871.

To the liberality of an English lady, and to the enterprise of the gentlemen who undertook the survey almost without remuneration, we owe this volume as it first appeared in England. The American publishers also deserve credit for republishing it in this country in so handsome a form. The explorations, an account of which is here presented, have resulted in securing a considerable amount of curious and valuable information upon a subject of great and general interest.

The greater portion of the volume is devoted to an account of the excavations and explorations in the city of Jerusalem, the remainder having reference principally to recent investigations and travels in other portions of Palestine. We have first presented "The Ordnance Survey of Jerusalem," by Captain Wilson, a succinct and lucid statement of the topography of the ancient city, and an account of the water supplies, to remedy the defects of which the survey was undertaken. Next follows a narrative of the "Excavations of Jerusalem," by Captain Warren, a very interesting paper, occupying more than half of the book. In the remaining articles we have instructive descriptions of other portions of Palestine, antiquities, etc. The volume is enriched with many maps, plans, and other illustrations.

As to the actual value of the discoveries made, it seems to us that the explorations have not been carried far enough to arrive at definite conclusions, especially upon the disputed points. Much light, certainly, is thrown upon Jewish history and tradition, and all engaged in the work deserve hearty praise for their endeavors.

BELLES-LETTRES.

Plutarch's Morals. Translated from the Greek by Several Hands. Corrected and Revised by WILLIAM W. GOODWIN, Ph.D., Professor of Greek Literature in Harvard University. With an Introduction by RALPH WALDO EMERSON. 5 vols. 8vo. Boston: Little, Brown & Co. 1870.

PROBABLY no writings of the ancients are better adapted for popular instruction than those of Plutarch. His "Lives" are the best known of his works; they are the most generally appreciated and the most valuable historically. Yet, for thought, and often for poetic beauty, the essays entitled "Morals" are most excellent. They comprise the writings of his earlier years, and are a veritable storehouse of interesting opinions, suggestions, and facts, while some of them furnish superior models of classical rhetoric.

Plutarch was, however, rather an interpreter and recorder, than a

profound original thinker. At least he was not a philosopher in the widest sense of the term; he founded no school in philosophy and no sect in religion. He does not appear to have been desirous to hand his name down to posterity as the builder of a system. As a discourses on morals and manners, he reminds us of Cicero in his dissertations, but was less of an egotist than the orator—far less ambitious of personal distinction. He discoursed genially, being absorbed in his topic rather than in himself; he was more desirous that his hearers should receive benefit from his discussions than that they should admire him. This disposition to keep self in the background has resulted in his being less known personally than any other writer of his age whose works are so much read. He appears to have been a sophist, and a considerable portion of the "Morals" are probably a reproduction of lectures delivered by him, and of conversations in which he took part. He was a prolific writer, few of the ancients having produced more that is really valuable. In character he was evidently amiable, and he impresses us as a genuine lover of humanity. His erudition was extensive. He tried to be an eclectic in philosophy, being imbued with a catholic and tolerant spirit. Above all, he was of a religious turn, and he attempts in his disquisitions to reconcile religion with philosophy.

The treatises and essays of Plutarch, included under the general title of "Morals," embrace matter widely diverse both in form and material. The word *moral*, in its modern acceptation, does not properly designate a majority of these dissertations; but we must remember that the term was not selected by Plutarch but by his editors after his death. If we read his essays upon "The pro-creation of the soul," "How a young man ought to hear poems" (vol. ii.), "Symposiacs" (vol. iii.), "Of love" (vol. v.), "Whether an old man ought to meddle in state affairs," and "Of the face appearing in the orb of the moon" (vol. v.), etc., it will be seen how wide is the range of the discursive author, and how varied his ability to treat different subjects.

The "Symposiacs," a sort of table dialogues, perhaps give the most complete epitome of the mind of Plutarch, of any one work of his. They are not elaborate treatises, but are full of suggestion, and are exceedingly curious and instructive, containing flashes of merriment and a great deal of information upon the habits of the ancients. They are sometimes in the form of dialogue, then of recitation, and again of dissertation. Frequently two of Plutarch's essays form a sort of antithesis, and should be read together, for which purpose they should have been printed consecutively, which is not always done in this edition. Take, for instance, the two essays, "Concerning the fortune or virtue of Alexander the Great" (vol. i.), and "Concerning the fortune of the Romans" (vol. iv.), and we have an admirable discussion on virtue and fortune.

One of the chief excellences of Plutarch, if not the foremost, is the acquaintance we acquire through him with other Grecian and Roman writers. He quotes much, yet he has the faculty of making everything he touches his own. At this day, whether or not it was always so, he is most valuable and most interesting from his extensive knowledge of other authors whose thoughts he freely uses, and helps us to appreciate.

It is a pity we cannot have a good English translation of the "Morals" of Plutarch. The French have several, that of Amyot (1572) being excellent. The English translation executed "by several hands" was first published in 1684-94. Some of the translators, it is evident, were but imperfectly acquainted with the Greek language, if they could be said really to know it at all. Their pretended translations were not, in all cases, made from the original. The basis of the present version is the edition of 1718, which, it was claimed, was freed from the errors of former issues. That before us professes to be a still further improvement upon the one which it follows. The consequence is we have a version of Plutarch which is neither modern nor ancient English, but a sort of hybrid. It is certainly not a fair rendering of the original. What we want is a translation of Plutarch direct from the Greek. Such a work is quite possible, notwithstanding the many difficulties of the original text. At least we can have our author rendered into good English, and be spared such barbarisms as "modestest" (vol. i. p. 64), "perfecter" (vol. ii. p. 204), "finify" (*ib.*, p. 257), and numerous others which we have noticed.

But, notwithstanding these defects, the publishers deserve much credit for presenting Plutarch's "Morals" to the American people in so handsome a form. This will be the more readily admitted if it be borne in mind that, whatever its faults are, it is the best English edition extant. We hope, therefore, that they will receive a due recompense for their enterprise; especially as there are none of our publishers to whom the public are more indebted for correct and tasteful editions of the best English classics—such, for example, as their fine edition of the British poets from Spencer to Moore.

Chips from a German Workshop. By F. MAX MÜLLER, M.A., Foreign Member of the French Institute, etc. Vol. III. Essays on Literature, Biography, and Antiquities. 12mo. pp. 492. New York: Charles Scribner. 1871.

THIS volume completes the collection of occasional essays to which Mr. Müller has given a title not very dignified nor always appro-

priate. Some of the articles have no connection with the German language, literature, or people. There is, however, much valuable matter in these volumes, as there must be in a publication embodying the results of the researches of an earnest student. Mr. Müller has a marked enthusiasm for everything German or of German origin—which we should expect from his name, and the acknowledged direction of his studies. His extreme interest captivates in turn his readers, who know less of the subjects he is treating than he does. This, which is quite natural, furnishes no reason for complaint, but it might properly lead a thoughtful person to examine carefully the groundwork of Mr. Müller's reputation, and the interest he claims for the studies in which he has been absorbed.

In looking over the present volume we have been first attracted by the last portion of it, the letters of Baron Bunsen. Mr. Müller says he hesitated long before deciding to publish these letters. As respects many of them, we believe it would have been more to his credit had he paused longer, and then resolved altogether to suppress these effusions written in the freedom of private intercourse, and with an evident purpose of patronizing the young aspirant. There are notes of recommendation and various commissions, and everywhere remarks flattering to our author's vanity. We do not hold Baron Bunsen responsible for what was designed only for the eye of a trusted *protégé*, but that Mr. Müller should publish them as a recommendation of himself and his book is of questionable taste, to speak very mildly. Taken in connection with the article on Bunsen, in this volume, they remind us of the reciprocally laudatory epistles of Della Crusca and Maria Matilda. Yet some of the letters contain valuable matter. Such is that numbered "66," concerning a work which the two proposed to execute. We give an extract, which we find very interesting:

"1. Ham is clear; it means *black*. 2. Shem is an honorary name (the glorious, the famous), but the old name is Adam, that is, Edom, which means *red*, reddish, *κόκινος*, this has given me great light. . . . 3. Japhet is still explained in an incredible way by Ewald, according to the national pun of Genesis x. as derived from Patah, 'he who opens or spreads.' It is really from Yaphat, 'to be shining'—the light, *white*."—(p. 421.)

The opening essay of the volume is a dissertation upon German literature, which originally formed the preface to a collection of extracts from Teutonic literature. It is enthusiastic to, and sometimes beyond, the verge of grandiloquence. The following is certainly true, but we do not see why a majority of mankind should be expected to feel an interest in tracing the steps by which certain results have been achieved:

"The Interest, however, which Englishmen take in German literature, has hitherto been confined almost exclusively to the literature of the last fifty years, and very little is known of those fourteen centuries during which the German language had been growing up and gathering strength for the great triumphs which were achieved by Lessing, Schiller, and Goethe."—(p. 2).

The chapter on "Old German love-songs" is the most interesting in the volume. That on Schiller was evidently written for some periodical, *apropos* of the centennial anniversary of the poet's birthday in 1859. It does not impress us as entirely equal to the subject, especially when the author says that "Poets of higher rank—as Dante, Shakspeare, and Göthe—have never aroused such world-wide sympathies, etc."—(p. 76.) Who is to determine Schiller's rank? We, at least, would rather have the favorable verdict of the public, which Mr. Müller affects to despise, than that of any clique of critics; that is, when popularity is gained legitimately, and not by truckling to low tastes or vicious propensities, as it certainly was not in Schiller's case. In "Wilhelm Müller" we may, but not carpingly, presume our author to have become interested from the coincidence of name, for there is surely nothing specially attractive in this indifferent German poet, though his interests in the Greeks and in Hellenic literature was creditable.

The chapter "On the language and poetry of Schleswig-Holstein" is very good. There is something in the article on "Joinville," and that on "Bacon in Germany." As to the question, "Are there Jews in Cornwall?"—to the elucidation of which query a chapter is devoted—we presume that very few outside of Cornwall will care whether there are or not. The concluding chapter of the volume, the grand *finale* of the entire work, the author has devoted to Bunsen. It is proper that Mr. Müller should appreciate Bunsen, for, judging from the letters hereunto appended, Bunsen appreciated Müller. Considering this mutual admiration, we are scarcely surprised that even a Prussian king should say, "I am hungry and thirsty for Bunsen" (p. 388), still less are we astonished that Mr. Müller should become enthusiastic over his patron.

Making due allowances for prejudices and personal weaknesses, there is much interesting reading in the three volumes of Mr. Müller's "Chips"; so much indeed that they are worthy of a place in any library. If he will extend his studies, and learn to appreciate other literatures as well as the German, he will acquire a more catholic spirit and a more correct taste.

EDUCATION.

Elements of Composition and Rhetoric, Practical, Concise, and Comprehensive. By SIMON KERL, A.M.; Author of "First Lessons in English Grammar," "Common-School Grammar," and "Comprehensive Grammar." 16mo. pp. 408. New York: Ivison, Phinney, Blakeman & Co. 1870.

A good text-book on composition for the use of younger students is doubtless a desideratum; at least we should judge that the want was recognized from the many attempts made to supply it. A universal panacea for the ills that flesh is heir to is also desirable. We doubt if the infallible curative, the elixir of life, has been found by any of the advertisers of nostrums; we are not persuaded that any of the authors of recent works on rhetoric, which have come into our hands, has discovered and pointed out a royal road to literary excellence and undying fame. At least, we fear that if any one makes the discovery of a north-west passage through the intricacies of composition, Mr. Simon Kerl, A.M., author of, etc., etc., is not the man.

There are many excellent standard text-books on rhetoric, such as those of Blair, Kames, Campbell, etc., wherein the principles of taste and criticism are set forth, and the study of which cannot fail to be beneficial to the young. It is possible that we need a work which shall give the writer more practical directions than are contained in these standard treatises. Generally, however, any one who is prepared for the study of rhetoric at all, will find no difficulty in mastering, especially with a competent teacher, any of the works we have mentioned, or any others which are recognised by experienced educators as reliable guides. We are certain that those who depend for their instruction upon works of rhetoric "made easy," will never acquire either facility or excellence in composition. To write well requires diligent labor, and he who insists on having his literary path smoothed for him, will find that it leads to no desirable goal.

The publishers of this performance have been issuing what they call "The American Educational series of school and college text-books." It is very kind of them to undertake to provide for the educational wants of the American nation, especially as, in most of their publications of this sort, they do it so thoroughly—that is, if we are to believe their own and their authors' claims—that intellectual labor is to be almost entirely done away with in getting an education hereafter. Most cheerfully do we admit that there was a time when this house used to issue some excellent text-books for common schools; but whether the fact was merely a coincidence or not, it is certain that since its head turned his attention to insurance, becoming a director in one of the new brood of miraculous companies, a sad degeneracy in its book department has taken place.

The work before us is to be regarded, we presume, as a portion of this wonder-working American series. In conjunction with the author's grammars, the American youth are to be taught the English language in an incredibly short period, and without effort on their part; these treatises being arranged on a new and, confessedly, very extraordinary plan, which throws all the labor that shall contribute to the student's

progress upon the teacher. On the title-page we are told that the present work is "practical, concise, and comprehensive." In his preface our author says:

"A book seems to have been long needed that shall teach, in the most efficient manner, *Grammar, Composition, and Rhetoric combined*. Such a book I have endeavored to make of this when taken in connection with any small grammar that contains merely the accidents of the science."

We give Mr. Kerl's own italics, which show how modest was his undertaking. In "directions to the teachers," he declares, "I have been severely studious of brevity." Of four hundred pages, comprising the work proper, quite three-fourths are taken up with instructions to teachers, trashy "exercises," selections from authors, etc. Into the remainder, we are to believe, he has compressed a complete treatise on "Grammar, composition, and rhetoric combined." One must be very "severely studious of brevity" to accomplish this in so small a compass. Let us see to what this severe studiousness of brevity leads. Here is the first definition:

"COMPOSITION is the art of finding appropriate thoughts on a subject and expressing them in proper language and order."—(p. 7.)

No reliable rhetorician would approve the construction of this sentence. Then it is indefinite. Is there no composition which does not consist in "*finding* thoughts?" Here is another definition:

"LETTER-WRITING is the exchange of thoughts between absent persons."—(*ib.*)

Mr. Kerl evidently believes in thought, though he does not, we fear, help those who use his books to find it. It strikes us that it is possible to regard two persons as "absent" from their home or country, while they might be together, and have no occasion for communicating by letters. Again, using our author's style of expression, we might say that two *present* persons could write letters to each other, although such a proceeding might be unusual. If he had said that letter-writing is a method of communication between persons by means of written language, his definition would at least not have been absurd. He afterwards admits (pp. 203-4) that there are letters not included in his definition—as letters to newspapers, etc.

At the beginning of lesson viii, the student is *encouraged*, in the largest type, in this manner:

"We have probably advanced sufficiently far into this book, especially when we consider the last lesson, to show the teacher how barren the minds of most children naturally are, and how little of originality is in them, except *original ignorance*."—(p. 23.)

We despair of being able to give any definite idea of the plan of the work, for, on diligent examination, we cannot discover that it has any. He endeavors to treat every topic, from punctuation to poetry, and disposes of everything in the most superficial manner. One of his "directions" we can commend to the author in particular, and especially the last sentence:

"TRASH.—Silly, empty, or trashy expressions should be carefully avoided. Nothing else sooner destroys a man's influence."—(p. 383.)

We imagine that Mr. Kerl had not an alarming amount of influence to be destroyed by this volume; what he has he seems anxious to get rid of. His efforts in this direction, at least, are deserving of success. Here are some of his illustrations of sentences:

"2. Propositions or sentences may be—

1. DECLARATIVE.—' Mary shuts the door.'
2. INTERROGATIVE.—' Does Mary shut the door?'
3. IMPERATIVE.—' Mary, shut the door.'"

And so on through all possible changes and variations, until we should expect the poor student to wish that Mary would leave the door alone, or that the "rhetoric" would have done with both Mary and the door.

Pages are filled with addresses, headings, and superscriptions of letters, and directions therefor; specimens of reception, invitation, and wedding cards, etc., etc. (pp. 134, 205, 6, 8, 9, 13, 25, 26, etc.) The samples of letters given are certainly unique. We have letters from school-boys and girls *ad nauseum*, letters of introduction, applications for quack medicines (p. 227), and similar trash.

In all departments of the work it is the same; there is page after page of exercises and specimen sentences, such as "I have a little chair." "Our baby has a high chair." "We have a rocking chair (p. 24). And in this way it is proposed to teach the whole art of "grammar, composition, and rhetoric (!)"

Affixes in their Origin and Application, exhibiting the Etymologic Structure of English Words. By S. S. HALDEMAN. Revised Edition. 12mo. pp. 292. Philadelphia: E. H. Butler & Co. 1871.

ETYMOLOGICAL analysis is of late receiving increased attention among our educators, which we regard as an encouraging symptom of improvement. There is certainly no more important branch of study, forming as it does the very basis of a thorough education. Our textbooks in etymology are generally meagre and unsatisfactory, and, in most instances, incorrect. From a careful examination of this work we are persuaded that the compiler was well qualified for his task, and that he has produced a hand-book which may be regarded as a reliable guide. The dictionaries in general use are incomplete in their etymology, in many cases not going back to the original roots of words, and scarcely ever attempting a thorough exhibition of radicals and affixes.

The scope of this work does not permit a complete elucidation of the

English language, the plan not comprehending an account of root-words. Yet it furnishes such a knowledge of the structure of our tongue as will enable the student to get a good start in his endeavors to master its principles. Unlike many treatises which profess to teach etymology, this does not ignore the importance of a thorough knowledge of the languages from which our vernacular is principally derived. At the same time Prof. Haldeman insists that this, as a distinct branch, should have a place with or preceding classical studies.

"Instead of allowing a little knowledge of derivation to be the accidental result of the study of Greek and Latin, principles of etymology should be mastered first, or be studied simultaneously with Greek and Latin, as the proper basis for the study of language in general."—(p. 12.)

We agree that these studies may, in most cases, be pursued simultaneously, yet in many instances the ancient languages are commenced, and profitably, at a period when the pupil would be unable to master a work like this, unless under the most competent instructors. Still, we heartily concur with Prof. Haldeman in his declaration that "*It is an error* to suppose that those who have not studied Latin and Greek can acquire the power of analysing words from a dictionary; and that those who learn those languages get at the same time a competent knowledge of etymology."—(*ib.*)

The author declares his opinion, that "there are not three hundred roots in any language" (p. 13), yet in Worcester's dictionary we are presented with one hundred and four thousand. A thorough knowledge of roots and affixes, and the methods of combining them, is the first, and a very considerable step to a knowledge of the language. This knowledge may be obtained in a comparatively short period if scientifically presented, as is the case with a portion of it in this work.

Prof. Haldeman gives a concise summary of the etymological principles of the Greek and Latin languages, as the more important portion of the basis of our own. Then follows a short treatise upon grammar that brings him to a consideration of affixes to which the work is chiefly devoted. Next comes a detailed account of prefixes, and derivative words under each, with an alphabetical list at the end. Suffixes are treated in the same manner. Some pages are given of examples in the etymological analysis of words, then a vocabulary of Latin and Greek originals of English derivatives. An alphabetical list of illustrative words and a list of suffixes close the work.

We can give no idea, in the limits of a notice of this kind, of the amount of scholarly research displayed by the author of this book, of his evidently excellent understanding of his subject, and his scientific manner of treatment. Concerning the prefixes *in*, *un*, for example, he traces them through the Zend, Welsh, Gaelic, Irish, German, Coptic, Hebrew, Russian, Arabic, Bohemian, Polish, Gothic, Saxon, Swedish,

Danish, Belgian, Hindoo, and Latin languages.—(p. 71.) Many valuable philological facts and suggestions are scattered through the volume, making it something more than an elementary text-book upon the affixes of the English language. In short, it is a valuable work of reference as well as an excellent manual for the student.

College for Women in the City of New York.

We have read with much interest a pamphlet bearing this title, which gives a condensed report of a meeting held in the chapel of Rutgers Female College, on the evening of the 16th of January last, in response to a numerously-signed appeal for the endowment of a College for women in the city of New York. Although unable to be present ourselves, it afforded us pleasure to learn that the meeting was attended by many of our most prominent citizens—men of intelligence, wealth, and influence.

In opening the proceedings, Dr. Pierce, president of Rutgers, very pertinently and forcibly remarked that, "in this state there are sixteen colleges for young men with two hundred professors and over \$15,000,000 in endowments and property, as against four colleges for young women with \$1,000,000 in endowment and property." Most heartily do we agree with the doctor that this is an injustice to woman which ought not to be allowed to continue; for, if we have sometimes criticised female colleges and female universities, far from having been impelled to do so by any hostility to the thorough education of women, our sincere motive was to contribute to that thoroughness, so far as it was in our power to do so, by showing that the heads of such institutions require very different qualifications from pretension, vanity, and arrogance, with or without avarice.

We have never made any such criticisms on Rutgers Female College; on the contrary, whenever we have spoken of it we have used no other language than that of approbation, feeling that if it was not all that could be wished, it was all that could be fairly expected in view of the fact that it is impossible to render a college for either men or women fully worthy of the name without a liberal endowment. To this we need hardly add that we wish entire success to the appeal of Rutgers Female College, its patrons, and friends.

Were it possible to unite the representative female schools, academies, and institutes of New York and vicinity, to whose thorough and noble work we have borne testimony, from time to time, in these pages, so that they might form a university on the plan of the universities of England, France, and Germany, none would rejoice more heartily than we, for then we should be sure that the institution so-called was real. As it is we can only wish that all may be appreciated and encouraged by the public as their respective merits so eminently deserve.

APPENDIX.—INSURANCE: GOOD, BAD, AND INDIFFERENT.

Annual Statements of Insurance Companies, with various other Documents more or less reliable and otherwise. New York, Hartford, Boston, and Philadelphia. 1871.

THE most exciting event that has transpired in the insurance world since our last, is the failure of the Farmers' and Mechanics' Life; but our readers are aware that if we felt any surprise in regard to that institution it was that it had continued to exist even for so brief a period. Now that it is gone, however, there is no need that we should trample on the dead; it is better that we direct our attention to the scores of other companies whose demise may be expected almost any day. All we need say of the defunct Farmers' and Mechanics' Life is, that it seems to us that something better ought to have been done for its late policy-holders than to hand them over to another concern called the Empire Mutual.

The latter may be a very sound and reliable institution, although so many call it the Vampire Mutual that we have been led to suppose, ourselves, that the latter was its proper name, and we have designated it accordingly more than once in these pages. Probably the vampire has been confounded in the public mind with the vulture, the latter being, it seems, the chosen emblem of the company, for we see it occupying a prominent place, and nearly as large as life, in all its public documents.

It is but fair, however, to remember that naturalists give that interesting bird different names, viz.: *Vultur aura*. (Linn.), Turkey-Buzzard (Catesby), Aquiline Vulture (Kerr), Vulturine Eagle (Willoughby), Sacred Egypte. (Buffon), Carrion Crow (Sloane), Carrion Vulture (Latham), etc. But all agree in attributing to it the most insatiable rapacity with certain other characteristics. Among the latter Buffon ranks the following: "They never kill prey from choice, but, in general, devour only such animals as are either dying, or found dead and putrid. The sense of smelling is so exquisite that they are able to scent a body to the distance of many miles." Mr. Bingley, the English naturalist, tells us that they emit an odor themselves which is by no means agreeable. Describing the experience of a traveller in South America, he gives the following illustration: "Getting near a large collection of them he let fly among them, and killed several; but when he came to seize his game he was miserably disappointed in finding that they were not turkeys; and their stench was (to add still more to his chagrin) almost insupportable."* But they have one other characteristic which it may be well to remember. "They are so little alarmed at mankind," says Cuvier, "that they will not quit the places they frequent, although they are fired at with a

* Bingley's *Animal Biography*, vol. ii. p. 183.

gun, but after a short flight return immediately. If one of them is killed, *the rest surround and devour it.*"*

Whether a bird possessing these characteristics be a fitting emblem for the Empire Mutual, it is not for us to say; but whether it is or not, we think it will be admitted, by any one who has devoted intelligent, impartial attention to the subject, that there are many companies that could not select any figure or motto more truly characteristic of them. Thus, for example, not to mention the characteristic of only devouring "such animals as are either dead or dying" (a description given by some naturalists of the ignorant and credulous among the genus *homo*), there are many policy-holders who will be quite as "miserably disappointed" when their policies become due as the huntsman was when he mistook the vultures for turkeys. And if, when one of the vultures is dead "the rest surround and devour it," do not the class of companies we are now alluding to do the same, as far as possible?

If the disposition made of the carcass of the Farmers' and Mechanics' Life be not of the "devouring kind," why has it not been transferred to some skilful experienced and straightforward anatomists who attend to nothing else but their profession, and accordingly know what to throw away and what to preserve? Is it because the president of the Empire Mutual is one of the interesting tribe who manage to have themselves sent to Albany for a season by credulous villagers that the policy-holders of the Farmers' and Mechanics' Life have been done for in this manner? If not, why have they not been placed under the protection of some such New York company as the Knickerbocker, the Manhattan, the Equitable, the National, or the Security? We have omitted to include the Continental in this list, not because its protection would not be as safe as that of the best—for we believe none would be safer—but because it is comparatively young. It is, however, three years older than the Empire Mutual; the latter not having commenced the business of insuring until the year before last (1869).

But everybody knows that politicians sometimes make great progress in financial affairs, and that at all times they are very magnanimous. This may serve, perhaps, to explain certain propositions addressed by the Empire Mutual to the receiver of the defunct institution, the pith of which is contained in the following:

"1. The Empire will assume the liabilities existing under any policies in force, heretofore issued by said company, including death-claims arising thereunder, for the consideration of 97,500 dollars."

The receiver thinks this quite a handsome offer; it seems the superintendent of the insurance department regards it in the same light, for a bargain is struck. Accordingly, as much of the deposit of the Farmers' and Mechanics'—which it had to make at Albany before

* See also Bingley's *Animal Biography*, p. 197.

it could do any business—as was necessary to make up the \$97,500 has been handed over to the Empire Mutual. It may be that the transferred policy-holders are now entirely safe, and that the protection they are to receive will have no analogy to that afforded by vulture, turkey-buzzard, or carrion crow; and yet, we must confess, we have some such apprehension as that of a certain Italian underwriter, that old sores are apt to break out anew in spite of the most skilful doctors.

“*Pauca tamen suberunt prisca vestigia fraudis.*”*

But let what may happen to the widows and orphans of the Great Western Mutual, the Farmers' and Mechanics' Life, and the many other concerns like them that still linger on, but whose early demise is inevitable, we see no reason for any general panic among those who wish to make a suitable provision for their widows and orphans. It would be as absurd and foolish to condemn all companies because some companies fail, as it would to condemn all houses because some houses fall. There is scarcely a day but we hear of houses tumbling down in New York; certainly not a week passes without such an occurrence taking place in this city, not to mention Boston, Philadelphia, Baltimore, etc. Not only are large sums of money lost in this way; but sometimes valuable lives are lost, also. Yet we hear of no sane person refusing to live in a house, even in New York, where a larger number topple down than anywhere else. The most timid as well as the most thoughtless cannot but see that, although there are a large number of rickety houses, there are some houses that are not rickety. The difference between the wise and the foolish in this case is, that the former examine the foundation, the walls and ceilings, before buying, or hiring, whereas the only questions of the later are “Is it cheap?” “Does it look nice?” Those who examine the foundation, the walls, and the ceilings, and are willing to pay a little more for a good article than for a bad or indifferent one, are seldom or never endangered in life or property in this way. And it will be admitted that it is nothing new for us to say that it is just the same in insuring one's life. We have not only pointed out, time after time, the necessity of examining the foundation and walls of insurance structures; we have also intimated the advisability of making some researches into the character of their architects—adding that when the result is satisfactory the policy is cheap, let it cost what it may; whereas, if the result is not satisfactory, the policy is dear at any price.

All sorts of companies—the very worst as well as the very best—have their distinct types in New York, but it must be admitted that the latter class form but a very small minority—the doubtful, the indifferent, and the decidedly bad having a large preponderance in point of numbers.

* *Buol. Ecl. iv. v. 81.*

In general we have taken much more pains to enable our readers to avoid the malefactors than to find the benefactors; but we think in times of panic the opposite is the fairer course, and accordingly we do not hesitate to pursue it. When we make criticisms our object in doing so is to put the unwary on their guard against imposition and fraud; when we criticise insurance companies we have no more idea of condemning all insurance than we have in criticising books to condemn all books, for one course would be as absurd and thoughtless as the other. It is much more agreeable to us to point out the merits of a good book than to expose the defects of a bad one; but did we fail to do the latter because it is unpleasant we could hardly regard ourselves as reviewers. Supposing we should enter a village in which a dozen or even a score of persons have suffered so much injury from reading bad books that all the villagers have begun to shake their heads as to whether all book-reading is not dangerous work, would it be proper for us to say to those honest but simple people: You are right, books are not what they are represented to be by interested parties? They may save somebody, some time, but in general they do more harm than good. The safest way is to have nothing to do with them. People that have nothing else to do may rail at ignorance as they will, but it is much better to be content with it than to spend one's money and time in search of knowledge and run the risk of not finding it after all. It will be readily admitted that this would be a spurious philosophy, and that some such language as the following would be more appropriate and more useful: Before you invest your money and time in books try to learn something about their character. If you cannot tell yourself whether they are good or bad, by glancing at them, ask the opinion of some honest neighbor who is supposed to have skill in that sort of thing. If you are obliged to depend on your own judgment you will be pretty safe in believing that those books that have the most extensive and high-sounding names and that promise most in their title-pages are in general the most worthless. But when you get the good article do not consider it dear if you have to pay a little more for it than for the bad, although this is seldom the case—the spurious costing in general quite as much as the genuine, if not more.

These remarks will remind many of our readers, as they do ourselves, of companies which cannot be seriously affected by the failures of a few concerns that never had any real foundation, and we will refer to them as they happen to occur to us, occasionally presenting a contrast, partly for the sake of illustration and partly to enable those willing to profit by the good example of their neighbors to do so. As we have neither the time nor the taste for tedious descriptions, we congratulate ourselves that the classes which it is our privilege to address do not need such things. We turn to statistical tables before us which have evidently

been carefully prepared from official returns, and find that a number of companies sufficient to insure all who want to be insured, far from evincing any diminution of vigor resulting from panic or any other cause, exhibit increased vigor and vitality. The first we happen to glance at is the Knickerbocker, and we learn that the premiums which it received during the past year amounted to over four millions (\$4,286,936), its total income amounting to nearly five millions (\$4,743,296). It has now a total of 20,517 policies in force, insuring more than sixty-one and a half millions (\$61,521,564), while its gross assets exceed seven millions (\$7,319,992), after paying nearly half a million (\$415,174) to policy-holders during the past year.

Turning to the record of the Manhattan, and viewing it under other bearings, we find results equally significant and satisfactory. The following are a few of the items: The claims paid by death in 1870 amount to over half a million (\$530,000). Of this sum, eighty-two widows received \$296,420; eleven orphans, \$39,119; ten assignees, \$51,896. According to the sworn statement for the same year of its officers, men whose integrity has never been questioned, the assets of the company amount to nearly seven millions (\$6,924,116.39). If to this the fact be added that within the same period, which may be regarded as forming a crisis in the business of insurance, over \$600,000 was returned to policy-holders in dividends and purchase of policies, it will be seen that the Manhattan fully maintains its solid and honorable prestige.

The New York National Life is always worthy of having emanated from the Manhattan. Judging from the progress of the past three years the offspring will soon be as robust and vigorous as the parent. But the officers of the former as well as those of the latter are veterans in insurance; and they may also be compared to each other in such useful acquirements and qualities as intelligence, talent, shrewdness, modesty, and those amenities of life which no amount of wealth can compensate for. Next to the president of the New England Mutual the president of the New York National is the most able writer on life insurance whom the fraternity can boast of. To this we need only add, so far as the latter is concerned, that the National has now an income of over half a million (\$506,854). Its assets at the beginning of the year approximated pretty closely to a million (\$879,348), after paying losses to the amount of \$67,880, together with \$82,184 dividends to policy-holders.

Another company which is ranked by common consent among the same straightforward solid class, is the Security Life; and a few of the official figures will show that it continues to prosper and prove a benefactor accordingly. Thus, its total premiums in 1870 amounted to nearly a million and a half (\$1,476,402.97); gross income, \$592,465.46; dividends to policy-holders, \$172,646.14; dividends to stockholders, \$12,288.88. The sum paid for losses during the year, including dividend additions, amounted to \$368,762.45. This was a pretty large amount, but it left gross assets, in-

cluding capital, to begin the present year with, amounting to nearly three millions (\$2,964,931.38). The operations of companies like these form the best antidote against panics.

If we cannot say the same, or anything of the kind, of certain other New York companies, it is because their plans are different; because their ideas, if they can be said to have any, are erroneous. This is true, for example, of the New York Life, which used to do quite well until it began to encourage suicide, as we have shown on former occasions. Although its white marble building is a very imposing edifice, it has not so much dazzled the eyes of the public as to conceal from those wishing to have their lives insured the error which forms its basis. As a New York alderman, its president understood his business very well, and we believe its vice-president was, and perhaps is, equally skilful as a member of the "collective wisdom" of Yonkers. But to be a politician of either of these grades, and to manage a life company so that it may continue to inspire public confidence, are very different things.

Even to turn saint and occupy one's time chiefly in sending the Bible to the heathen, and other pious works of a kindred character, will only attract customers for a while, although that plan too may be fortified by white marble, to render it somewhat more imposing than it would otherwise be in the minds of most worldly people. The manager of the Mutual Life could bear testimony to all this if in a communicative mood; that gentleman could also inform all whom it may concern, that even the process of official whitewashing is only temporary in its effects. Like gin, or small beer, it stimulates to a certain extent, but the reaction that follows in one case as well as in the other, is not at all agreeable.

Be this as it may, we think the plan of the Equitable is much more durable in its beneficial results. The chief manager of this company is not dazzled by success; it is generally admitted that he is not in the least demoralized by the money of the policy-holders, but that he is as free from arrogance and pomposity, with millions at his command, as he was when he counted his capital by hundreds, or even tens. In short, both himself and his colleagues have minds strong enough to bear prosperity, and that the public appreciate the Equitable accordingly, as compared with its arrogant and pompous rivals, may be seen from the following little table which we improvise from the official reports before us:

BUSINESS OF 1870.

Commenced Business.	NAME.	Amount Insured.
1859	Equitable, New York	40,205,799
1843	Mutual, New York	33,458,217
1845	New York Life, New York	27,141,995

We do not pretend that table-making is exactly our forte; but we think that just made will be found useful if not handsome. At all events

let the reader examine it carefully; if he would then turn to some of our back numbers he would find whether our predictions are not beginning to prove as true in these cases as they have proved already in those of the Great Western, the Farmers' and Mechanics', etc. But let us construct one more little table. It may be remembered that soon after the Continental Life commenced business, we remarked that there were those living who would see it outstrip the Mutual Life and the New York Life. No doubt many regarded this as at best an exaggerated statement; but although we have never had anything to do with insurance further than to discuss its principles and to criticise some of its would-be high priests, there are two things connected with it which we have pretty thoroughly in our youth, namely, the science of numbers and the science of logic. These convinced us that certain phenomena would present themselves in due time. Now, taking the number of policies issued by the Mutual Life, the New York Life, and the Continental Life, respectively, in 1870, as a criterion of the public confidence, what do we learn from the following?

Commenced Business.	N A M E .	Policies Issued.
1866	Continental, New York.....	12,537
1843	Mutual, New York.....	12,403
1845	New York, New York.....	9,925

Here we find Mr. Lawrence and Mr. Rogers at the head, and Alderman Franklin and Councilman Beers at the foot, Mr. Winston occupying a sort of half-way position, which we must confess reminds us as much of purgatory as another place. If these relative conditions be not in accordance with Newton's law of gravitation, it is certain that they are the results of a law which is equally sure in its operation. The assets of the Continental amounted at the beginning of the year to over four and a half millions (\$4,505,260), after paying losses to the amount of \$384,778, besides \$109,551 paid as dividends to policy-holders.

In our December (last) number, we expressed some doubts as to the stability of the United States Life of this city. Our readers are aware that those doubts had been awakened prior to the connection with the company of its present chief officer. The only fault we had to find with Mr. De Witt was that it seemed to us that he had taken an injudicious step in withdrawing from a company like the Phoenix Mutual of Hartford, in whose service he had done so much good for himself, the public, and his employers, and thereby gained such an enviable reputation as an energetic and successful underwriter. Judging from the character of the United States Life under its former manager, or rather mismanager, we thought this wrong, and did not hesitate to say so. But having been satisfied that the circumstances are entirely changed under the new president, it affords us pleasure to say that we no longer entertain any doubt as to either the solidity or the integrity of the company. Convincing evidence

has been presented to us of the fact that Mr. De Witt has infused into it new life and vigor. We make this statement without being impelled by any threat, or any consideration whatever—simply because we believe fairness and justice require it. If we saw any reason to alter our opinion tomorrow we should hesitate as little to say so; but we have full confidence that Mr. De Witt will continue to maintain as the president of the United States the honorable character which it is admitted by all he had fairly won as one of the principal agents of the Phoenix Mutual.

Hartford is a wonderful little city for underwriting. Next to New York it may justly be regarded as the stronghold of insurance on this continent. As for Boston, it is cast far into the shade, with the exception that the New England Mutual Life has no superior anywhere; for the rest, Hartford does far more insurance business, and contains more insurance capital—more real insurance wealth—than all the New England states put together. Unhappily, it is true that it is also distinguished for harboring a larger number of the rapacious tribe than any other city in the world of equal population. But it is fair to remember that a much more ancient and more reliable naturalist than either Buffon or Pliny has warned mankind that "where the carcass is there will the vultures be gathered." But although the latter may not be distinguishable by their beaks, their claws, or their peculiar odor, it requires but very little study of their habits of life—especially their peculiar mode of decoying and seizing their prey—to determine their character. Accordingly, they are seldom able to secure any better game than owls, geese, bantams, and goslings; but these are so abundant throughout the rich valleys of the Connecticut that even the most voracious and ill-favored of the tribe sometimes grow fat and sleek.

Among the solid companies of Hartford that are subject to no unseemly perturbations, and with which the child may deal as safely as its parent, the Phoenix Mutual undoubtedly occupies the first rank. There are companies that boast larger assets and the issue of a greater number of policies, but none whose real assets or policies represent more substantial genuine worth in proportion to the just claims that can be made on them. As it is pleasant to us to note the progress of an institution of this character, we cull a few figures from its last annual report (Jan. 1, 1871). It must be admitted that assets which exceed six millions (\$6,099,056.61) make a handsome pile. Nor is it a small income which approximates to three millions (\$2,827,638.16), and leaves a surplus over liabilities of more than a million and a half (\$1,761,147.16). The number of policies issued in 1870 is over nine thousand (9,065); the number in force, 24,576. The amount paid in dividends during the same year is nearly half a million (\$498,751.14); the amount paid for losses by death over half a million (\$500,466.11). It is almost superfluous to say that a company presenting such a record as this, without any clap-

trap or display, is intelligently and honestly managed; it is especially needless in the present case, as our readers know, already, how implicit and unwavering is our confidence in the officers of the Phoenix Mutual.

Of a similar character in many respects is the Charter Oak Life. This company is not so well known to our readers as the Phoenix, but like the latter it deserves to be well known. Its president had gained honorable distinction and wealth as a lawyer before he became an underwriter, having practised at the bar for fifteen years; and it was for his well-known abilities and high character for integrity he was chosen to be the manager and guide of this company. Although now hoary with age, he is rarely if ever absent from his desk during business hours, and the most thoughtless could hardly observe his pale intellectual face and venerable aspect for a moment without feeling that he was in the presence of one who would not wrong the widow or the orphan. The Charter Oak has a new marble building nearly ready for occupation, which rivals, both in extent and architectural beauty, some of the finest similar edifices that adorn Broadway, New York; at the same time its pile of assets exceeds eight millions (\$8,328,789), and its income is nearly four millions and a half (\$4,491,025).

Far be it from us to deny that the *Ætna Life* is also a substantial and honorable company. In all our criticisms, extending over a period of eleven years, we have never spoken of it in any other language than that of approbation, although we have not always been able to agree with its able chief manager in certain of his views on Laplace's *Essai philosophique sur les probabilités*. This reminds us that so far as the relative powers exercised by the presidents and secretaries of insurance companies are concerned they are very similar to man and wife; for, as the stronger mind rules in the latter case, so does it in the former. But as we should be sorry to reproach the honest and amiable husband who allows himself to be ruled by his better half, neither would we reproach the honest and sensible insurance presidents who commit the reins of government to their more philosophical secretaries. Yet we must confess that we know but one of the latter who, when entrusted with the helm, acquit themselves in general so well as Mr. Endors.* Indeed, were it not for his erroneous views on what we regard as one of the best points in Laplace's insurance theory, we should compare him to the president of the New England Mutual, the president of the Knickerbocker, the vice-president of the Equitable, and the vice-president of the Security, and admit that he was worthy of comparison with the best of them. Nay, we do so now in all essential particulars with the sole exception of that alluded to. That he does excellent work,

* It is but fair to say that the exception we allude to is Mr. J. L. Halsey of the Manhattan. When the president and vice-president have to visit the agencies Mr. Halsey is invested with full powers; but in every instance he has elicited the entire approbation both of his colleagues and the policy-holders.

we cheerfully admit. We see that the assets of the *Ætna* amounted at the beginning of the present year to over fifteen millions (\$15,120,686.12), and that its income for 1870 attained the handsome figure of over six millions (\$6,201,069), while we have before us a list of claims paid by it since its organization which extends to *several yards*.

The "probabilities" of Laplace evidently do not please the Traveller's Insurance Company in any point, either in its life or accident department. However, Mr. Batterson does not reject all the theories of that philosopher. It may be that he has not read his essay on the *moon* (*Sur l'Équitation s'culaire de la lune*); but to us he seems to understand much more about lunar phenomena than he does about such sublunary affairs as the rights of widows or orphans, or those of persons maimed or rendered otherwise helpless by "accident." What appears most probable from his "statements" is that he has been studying Plutarch "On the Face appearing within the orb of the Moon." It was a disputed point among the ancients whether this face be masculine or feminine, but Agesianax decided the point as follows :

" With shining fire it circled does appear,
And in the midst is seen the visage clear
Of a young maid, whose eyes more gray than blue,
Her brow and cheeks a blushing red do show."

We do not know that Mr. Batterson ever blushes even when making his "statements" or resisting claims; at all events, we think we can recommend him the lines just quoted as a motto to be placed at the head of every policy he issues.

Some time ago the Hartford Life and Annuity was managed on principles somewhat similar to those of the Traveller's, but with far less energy and ability than the latter; for most cheerfully do we admit that Mr. Batterson is "smart," and perhaps there are none of his friends who regret more than we that his early education was neglected. Had he been only instructed in Paley's Moral Philosophy at the proper time, especially in those chapters which explain the difference between *meum* and *tuum*, and then received some lectures on Chesterfield's Principles of Politeness, we do not doubt that he would have proved as respectable and successful an underwriter as any in Hartford, or elsewhere. But even in his rough, neglected state he is vastly superior, both morally and intellectually, to any of the former managers of the Hartford Life and Annuity; nay, his company was as much superior to this as Mr. Batterson's tombstones are to those of ordinary stone-cutters. But these relative distinctions no longer exist. The Hartford Life and Annuity is now managed by men of ability and integrity who are entitled to the confidence of the public, and who, it may be added, enjoy the confidence of all who know them. This is particularly true of the president, Mr. Wareham Griswold, who

combines the business tact of a successful merchant with the amenity and understanding of an educated man.

There is a Continental Life company in Hartford as well as in New York ; but the difference between the twain is immense. The latter is as much superior to the former as the Phoenix is to the North America, the Charter Oak to the Globe Mutual, or the *Ætna* to the Brooklyn. If any one company could be said to be the shadow of another, this is, undoubtedly, a case in point. We do not mean, however, that there is anything dishonest about the Hartford Continental; nor do we rank its officers among the rapacious tribe described at the beginning of our article. They probably mean very well; but they lack ideas, things more or less useful in all respectable kinds of business, but which are essential to honorable success in insurance. If they could only borrow a few from Mr. Justus Lawrence, it would be worth their while, if they have the money, to pay a handsome bonus for them. But whatever criticisms we make on Hartford underwriters they do not prevent us from acknowledging, very cheerfully—because truth and justice require it—that upon the whole they constitute a fraternity which will compare favorably, both in integrity and intelligence, with that of any other city in the world.

We always derive both pleasure and profit from the perusal of the Annual Report of the New England Mutual Life to its members. It is written by an educated man, who combines the experience of one of the oldest underwriters in America with literary talent of a high order. That now before us, dated January 16, 1871, possesses unusual interest from the various important topics which it freely discusses—an interest by no means confined to those to whom it is directly addressed. Thus, for example, it were well that the managers of the New York Life would read the chapter on "Deaths from self destruction,"—that is, if their avarice would allow them to profit by it, which we fear is doubtful. Those who pretend to compare their concerns to savings banks should read the chapter entitled, "Assessment of expenses upon endowment policies." We would recommend it particularly to such "institutions", as the Globe Mutual, American Tontine, North America Life, Economical Mutual, Berkshire Life, Standard Life, Excelsior Life, etc. Were it not that our article has already attained larger dimensions than we had prescribed for it, we should be glad to extract several passages for the benefit of all policy-holders. As it is, we can only make room for a small fragment, and we think this had better be one like the following, which exhibits the results of a judicious system efficiently and faithfully carried out :

"The operations of the year ending December 31, 1870, have resulted in an accumulation to the funds of the Company of \$1,575,858.18, after paying and providing for claims under policies to the amount of \$784,200, of which sum, \$84,200, not yet due, will be settled within the coming ninety days. Since the last annual report, insurance to the amount of \$8,979,361 has been effected upon 3,563 lives, in amounts varying from \$100 to \$20,000, the average of each policy being \$2,530. No bills of expenses or demands of any nature are outstanding not provided for in the accumulated funds."

Facts like these are the best arguments in favor of life insurance. There is nothing sensational in them ; they derive their force only from their truthfulness—a quality which is never boisterous or high-sounding ; and to nothing more than to insurance does the comparison apply : “ Where the water sounds the less, the river runs the deeper.”

The president of the Mutual Benefit of Newark is another veteran underwriter, in whose reports we always find good, honest thoughts. That for last year is now before us, and it is in every respect a satisfactory document. But the Mutual Benefit has one characteristic which gives the New England Mutual a decided advantage over it : we allude to the habit which its directors have of dictating to its president, so as to prevent him from carrying out those ideas which are the results of long experience and careful, intelligent reflection. This intermeddling causes perturbations from which the Boston institution is entirely free. We do not say that the policy-holders suffer from them, for this would be unjust, but that the company is retarded in its progress by them we are convinced. Doubtless our criticism on the subject will displease the president quite as much as the directors, but although we have sincere respect and esteem for the former, we cannot, on that account, refrain from the expression of an opinion, which may possibly have the effect of causing even the thoughtless to think. As for the treatment which the Mutual Benefit gives its policy-holders, it is always good.

The New Jersey Mutual, which has also its head-quarters at Newark, bids fair to prove a successful institution. The recent ordeal of official examination, which it has voluntarily passed through, has done it good by proving its soundness. The Anchor Life is another Jersey Company which promised well at the outset, but whether it has the necessary weight of metal to secure the safety of crew and passengers when the storm comes, we cannot vouch for any more definitely than to hope for the best.

Speaking of Newark reminds us that Albany has a company which, although very modest and unobtrusive, is entitled to respectful attention—we mean the Atlantic Mutual, which is managed by men of well-known standing, like Hon. Robert H. Pruyn, Mr. James Hendrick, president Hope Bank, etc. It appears from the official tables before us that the receipts of the Atlantic Mutual during the past year amounted to nearly half a million (\$426,646.13), that it paid claims by death to the amount of \$61,041, and that its assets at the beginning of the present year approximated pretty closely to a million (\$786,310.84). Need we say that there are several metropolitan companies which make an immense noise that could not show such a record without indulging in considerable legerdemain ?

This reminds us, by contrast, that we had almost forgotten the modest, but sure-going and safe Asbury Life, which, although it did not commence business until 1868, has now an income of \$208,145, with assets amounting to \$347,635.

Fire insurance, as generally carried on, is too exclusively a business affair for our taste. Hence it is that we have comparatively little to say upon it, confining our remarks in general to the operations of those companies which, in our opinion, are either great in good or great in evil. As to the comparative honesty and fair dealing of fire and life underwriters, we think the former include quite as many malefactors in proportion to their numbers as the latter, if not a small percentage more—a fact which we may take the liberty of illustrating before long.

For the present we can only say that, from all appearances, both internal and external, those whose policies we have ourselves, as a guarantee for all the worldly goods, real and personal, we possess—including our books, ancient and modern, together with all the copies we possess of this journal, from the first issued to that containing these remarks—continue perfectly sound and solid—namely, the Washington, the Hope, and the Hanover. That we regard each of these as belonging to the exemplary class of fire underwriters, although there are many companies that boast larger assets and make louder pretensions in all things, the circumstance just mentioned is, we think, sufficient proof.

INDEX

TO THE
 TWENTY-SECOND VOLUME
 OF THE
National Quarterly Review.

Affixes, work on, reviewed, 414.

Annual of Scientific Discovery, criticised, 394.

Ancient Graves and their Contents, article on, 315—consequence if present race were destroyed, 316—what graves would teach, *ib.*—Egyptian cemeteries, *ib.*—other people's, *ib. et seq.*—diversity, 317—ancient tumuli, *ib.*—different forms, *ib.*—graves in England, 318—modes of interment, 319—burning the dead, *ib.*—stone cists, 320—Lanyon Cromlech, *ib.*—in France, 321—tumulus of New Grange, *ib.*—curious mounds, *ib.*—Cyclopean arch, 322—Agamemnon's tomb, *ib.*—relics, *ib. et seq.*—various utensils, 323—ornaments, etc., 324—Roman graves in England, *ib. et seq.*—of Anglo-Saxons, 325—of Swedes, *ib.*—Etruscan tombs, 326—Grecian, *ib.*—in Asia, 327—Scythian tombs, *ib. et seq.*—similarity of funeral customs, 328—arts of pottery, 329—burying treasures, *ib.*—slaughter of animals and men, *ib.*—Jesuitic tombs and customs, *ib. et seq.*—sites of old cities, 330—curious relics, 331—coffins, *ib.*—mound burial, *ib. et seq.*—mounds in United States, 332 *et seq.*—in Mexico, 333—in Central America, *ib.*—tumuli in South America, 334—Pyramids, 335—rock excavation, *ib.*—antiquity, 336—tombs of Theban kings, *ib. et seq.*—in Asia Minor, 337—Roman tombs, 338—changes of custom, 339 *et seq.*

Appendix—Insurance: Good, Bad, and Indifferent, 417.

Argyll, Duke of, his Reign of Law reviewed, 402.

Canova, article on, 214—standing, *ib.*—state of art before his day, 245—birth and precocity, *ib.*—poverty of parents, 246—effect on him, *ib.*—early works, *ib.*—the butter lion, *ib. et seq.*—tutors, 247—prog-

ress, *ib.*—influence of circumstances, 248—goes to Venice, *ib.*—studious habits, 249—early works, *ib. et seq.*—commission for Orpheus and Eurydice, 250—progress of work, 251—character of his Eurydice, *ib.*—spontaneity, *ib.*—false ideas prevalent, 252—imitation, *ib.*—Corregio's followers, *ib. et seq.*—drapery, 253—study of anatomy, *ib.*—of nature, 254—preparation for Orpheus, *ib.*—reception of work, *ib.*—goes to Rome, 255—reception there, *ib.*—Dædalus and Icarus, *ib. et seq.*—its success, *ib.*—poverty, 257—renaissance of sculpture, *ib. et seq.*—princely patrons, *ib.*—art writers, *ib. et seq.*—habits of work, 258—Theseus and Apollo, *ib.*—triumphs, 259—character of the Theseus, *ib. et seq.*—mode of treating drapery, 260—perfection of detail, 261—opposition, 262—character of genius, *ib.*—memorial work, 263—two years of modelling, *ib.*—description of work, 264—other monuments, 265—favorite method, *ib.*—revels, 266—classical works, *ib.*—Magdalence 267—visits Paris, *ib.*—Napoleon's plans, *ib. et seq.*—Canova preferred Italy, 263—statue of Napoleon, 269—his style, *ib.*—popularity, *ib.*—his studiousness, *ib. et seq.*—character, 270.

Cell Theory, Development of the, article on, 135—interest of the subject, *ib.*—question of life force, 136—results of recent investigations, *ib.*—history of cell doctrine, *ib. et seq.*—Haller's hypothesis, 137—Hensinger's views, 138—Edward's researches, *ib.*—labors of Brown and Schleiden, *ib. et seq.*—Schwann's views, 139—Henle's observations, 140—Prof. Good sir's researches, 141—Bennett's theory, *ib.*—Prof. Virchow's hypothesis, 142—views of M. Robin, 142—nature of sarcode, 144—protoplasm, *ib.*—hypotheses

- of Beale and Huxley, 145—food supplies, 146—individual life of cells, 147—forms of animal material, 148—bioplasm, *ib.*—size of particles, 149—growth of epithelium, *ib.*—Dr. Tyson's position, 150—formed material, 151—different modes, *ib.*—human hair, 152—vegetable forms, *ib.*—animal growth, *ib.*—similarity, 153—exterior growth, *ib.*—vegetable functions 154—modes of composition, *ib.*—primary cause, 155—spiral motion, *ib.*—its cause, *ib.*—vertical motion, 156—spontaneous movement, *ib.*—production of protoplasm, 157—character of motion, *ib. et seq.*—germinal and formed matter, 158—changes, *ib. et seq.*—new combinations, 159—conversion of acids, 160—osmotic action, *ib.*—growth and multiplication, 161—process of growth, *ib.*—Darwin's theory, *ib. et seq.*
- Central Park, the, under Ring-leader rule, article on, 291—requisites of managers, *ib. et seq.*—knowledge of botany, 295—common sense, *ib.*—jurist and military chieftain, 297—Central Park management, *ib. et seq.*—pruning and transplanting, 300—visit to Europe, *ib.*—onslaughts on trees, *ib.*—the pet monkey, 301—animals and vegetables, *ib.*—respiration of plants, 302—circulation of the blood, *ib. et seq.*—circulation of sap, 303—authorities on pruning, 304—how it is done in the park, *ib.*—unskilful woodmen, 305—penalty for injuring trees, 306—vandals in the park, 307—comments of laborers, *ib.*—nature and art, 308—Virgil on landscape gardening, 309—Horace, and other Roman writers, 310—Milton's descriptions, *ib. et seq.*—newspaper editors, 312—reason for silence, *ib. et seq.*—Tammany naturalist and his friends, 314—other functionaries, *ib.*—the colonel and the quack, *ib.*—doctoring and pruning, 315.
- Ceylon and its Mysteries, article on, 215—obscurity of its early history, *ib. et seq.*—various names, 216—sources of history, *ib.*—Greek and Roman knowledge, 217—conversion to Buddhism, *ib.*—serpent worship, *ib.*—tree worship, *ib. et seq.*—reason for serpent worship, 219—serpent with the Israelites, *ib.*—with other races, 220—Buddhists, *ib.*—introduction of Christianity, 221—Syrian churches, *ib.*—foreign visitors, 222—supposed seat of Paradise, *ib.*—legends of Adam and Eve, 223—Adam's Peak, 224—Buddhic legends, 225—introduction of Buddhism, *ib.*—antiquity, 226—founder, *ib.*—schisma, *ib.*—convocations, *ib. et seq.*—sacred books, 227—Koeppen's views, *ib.*—divisions among Buddhists, 229—Improvement of Cingalese, *ib.*—Interesting remains, *ib.*—legends and mysteries, 230—history of kings, 231—demon worship, *ib.*—shrines and images, 232—Influence of priests, *ib.*—men become demons, 233—transmigration of souls, *ib.*—different doctrines, 234—Samana-dewa, *ib. et seq.*—averting evil influences, 235—offerings to demons, 236—Incantations, *ib. et seq.*—Influence of Christianity, 238, *et seq.*—the Catholics, 239—Portuguese and Dutch influence, *ib. et seq.*—the British, 241—the Moormen, *ib.*—religious toleration, 242—missionary labors, 243—difficulties overcome, *ib. et seq.*
- Composition and Rhetoric, work on, criticised, 413.
- Darwin's Descent of Man, reviewed and criticised, 396.
- De Quincey and his Writings, article on, 71—paucity of readers, *ib.*—general faults of writers, *ib.*—great rage of De Quincey, 72—his novels, *ib.*—idea of fate, *ib. et seq.*—power as a critic, 74—treatment of Wordsworth, *ib. et seq.*—historical criticism, 75—Essenes and Joan of Arc, *ib.*—clearness, 76—compared to St. Beuve, *ib.*—an advocate, 77—essays on Cicero and the "Antigone," 78—on the philosophical writers, *ib. et seq.*—on the poets, 79—opinion of Goethe, 80—autobiographical writings, 81—recollections of contemporaries, *ib. et seq.*—"Murder Considered as a Fine Art," 82, *et seq.*—"A Vision of Sudden Death," 84—second paper, 85—the "Dream Fugue," 85 *et seq.*—condemnation of De Quincey, 86—high tone of his writings, 87—his sufferings, *ib.*—its effects on his works, 88—grounds for a defence, *ib.*
- Descent of Man, the, reviewed and criticised, 396.
- Earth, the Structure of the, article on, 89—nature's laws unchangeable, *ib.*—basis of science, 90—language and mathematics, *ib.*—geology and astronomy, 91—data of geology, 92—hypotheses of first cause, 93—ordinances of Mend, *ib.*—Egyptian and Hindoo knowledge, *ib. et seq.*—Chinese tradition, 84—Egyptian myth of the fall, 95—the doctrine of Pythagoras, *ib.*—ideas of Aristotle and Strabo, 96—science among the Saracens, *ib.*—Mohammed Kazivini and his "Wonders of Nature," 97—geology among Christians, *ib.*—early theories, 98—number of writers, *ib.*—hypothesis on fossils, *ib.*—Leibnitz and his "Protogæa," 99—Hooke, Burnet, Ray, and Woodward, *ib.*—Whiston's hypothesis, 100—Buffon and his theories, *ib. et seq.*—Lehman's work, 101—Rev. John Michell on earthquakes, *ib.*—labors of Pallas and Saussure, 102—of Werner, 103—Hutton and his theories, *ib. et seq.*—Hall's experiments, 105—Playfair's writings, 106—French translations, *ib.*—nature's laws preservative, *ib. et seq.*—vul-

canists and neptunists, 107.—Geological Society of London, *ib.*—theological predilection of sciences, *ib.* *et seq.*—primitive condition of the earth, 109.—chaotic state, 110.—rocks first formed, *ib.*—earliest stratified rocks, 111.—clay-slate and grauwacke, *ib.*—silurian and old red sandstone, 112.—carboniferous system, *ib.*—new red sandstone, 113.—oolytic and cretaceous systems, *ib.*—tertiary strata, *ib.*—present era, 114.—scenery of granite districts, *ib.*—of primitive districts, *ib.*—of transition or Palæozoic, *ib.* *et seq.*—of old red sandstone, carboniferous and tertiary, 115.—Giant's Causeway and Fingal's Cave, 116.—age of world, *ib.* *et seq.*—glacial period, 117.—connection of astronomy and geology, *ib.*—importance of geology, 118.

Episodes and Lyric Pieces, reviewed and criticised, 193.

Female Artists, article on, 1.—no art schools founded by women, 2.—requisites of excellence, *ib.*—a favorite pursuit with women, 3.—art in ancient times, *ib.*—Greek female artists, 4.—destruction of art works by barbarians and christians, *ib.*—revival, 5.—the Florentine school, *ib.*—first oil paintings, *ib.*—condition of art in sixteenth century, *ib.*—Properzia de' Rossi, 6 *et seq.*—Sister Plautilla Nelli, 7.—Sofonisba Anguisciola, 8 *et seq.*—Irene di Spilimbergo, 9.—Lavinia Fontana, 10.—Marietta Tintoretto, *ib.* *et seq.*—Artemisia Gentileschi, 11.—Caterini Cantonini, *ib.*—Arcangela Paladini, 12.—Laura Bernasconi, *ib.*—Aniella di Rosa, *ib.*—Elizabetta Sirani, *ib.* *et seq.*—Isabella del Rozzo, 13 *et seq.*—Rosalba Carriera, 14.—Italian art in 17th and 18th centuries, *ib.* *et seq.*—art in Germany and the Netherlands, 15.—illuminated MSS., *ib.*—the Van Eycks and oil painting, 16.—Sabina von Steinbach, *ib.*—Anna Maria Schurman, 17.—Margaret Godewick, *ib.*—Maria Von Oostendyck, *ib.* *et seq.*—Mademoiselle Rosée, 18.—Maria Sibylla Menan, 19.—Elizabeth Neale, 20.—Joanna Katerina Block, *ib.*—Rachel Ruysch, *ib.*—Anna Wasser, 21.—Henrietta Walters, *ib.*—Anna Deyster, *ib.*—Maria Verist, 22.—Maria Angelica Kauffmann, *ib.*—the British school, 23.—Susanna Horneband, *ib.*—the Elizabethan age, 24.—age of James I., *ib.*—Cromwell, *ib.*—art after the restoration, 25.—Mary Beal, *ib.* *et seq.*—Mistress Anne Killigrew, 26.—Patience Lowell Wright, *ib.*—Hon. Anne Seymour Damer, 27.—Mrs. Grace, *ib.*—Maria Hadfield Conway, *ib.*—French female artists, 28.—Elise Sophie Chéron, *ib.*—artists in time of Louis XVI., 29.—Adelaide Vertus Labille, *ib.*—Marie L. E. V. Le Brun, *ib.* *et seq.*—influence of art, 30.—appropriateness for women, 31.

Franco-Prussian war. Causes of the, article on, 118.—German Federation formerly, *ib.*—Schleswig-Holstein, 119.—Prussia and Austria, *ib.*—relative position of France and Germany, *ib.*—Prussian aggressions, *ib.*—French antagonism, 120.—King William's antecedents, *ib.*—his policy, *ib.*—the Lauenburg affair, 121.—Holstein, *ib.*—war with Austria, *ib.*—aggressions on other states, *ib.*—Luxembourg difficulty, 122.—Spanish throne, *ib.*—reasons for French hostility, 123.—Bismarck's duplicity, *ib.*—his caution, 124.—Prussian de-

nial, *ib.*—Germany prepared, 125.—schemes, *ib.*—Bismarck's disclaimer, 126.—French policy peaceful, *ib.*—sympathy for Germany, *ib.*—secret negotiations, 127.—French resentment, *ib.*—other powers not consulted, *ib.* *et seq.*—Bismarck's denial, 128.—Europe taken by surprise, 129.—King William's contradictory avowals, *ib.*—Napoleon's position, 130.—two interpretations, *ib.*—Bismarck's calculations, *ib.* *et seq.*—secret service, 131.—seizure of gold, *ib.*—Prussian spies, *ib.*—Prussia fully prepared, 132.—military condition of France, *ib.*—empire imbecile, 133.—inefficiency and speculation, *ib.*—real cause of war, *ib.*—Prussian protestations, 134.—the people's peaceful, *ib.*—verdict of history, *ib.* *et seq.*

Froude, James Anthony, his History of England noticed, 194.

German Minor Poets. Freiligrath, article on, 341.—age of Luther, *ib.*—of Göthe and Schiller, *ib.*—present era, 342.—Heine and Freiligrath, *ib.*—birth and early years, *ib.*—precocity, 343.—goes to Amsterdam, *ib.*—first vol. 344.—poetic pictures, *ib.*—practical life, *ib.*—character of poetry, 345 *et seq.*—eastern scenes, 347 *et seq.*—translations, 349.—leaves commerce, *ib.*—his pension, 350.—independence, *ib.*—the king's policy, *ib.*—“Confession of Faith,” 351.—censorship, *ib.*—flight from Prussia, 352.—order for arrest, *ib.*—poems suppressed, *ib.*—goes to Switzerland, 353.—to Paris, *ib.*—to London, *ib.*—second prosecution, *ib.*—later works, 354.—political poems, *ib.*—satire, 355.—popular poetry, 356.—what he might have been 357.—yields to obstacles, 358.—waning popularity, 359.—modern German poetry, *ib.*—ours not a poetic age, 360.

Geology, for teachers, classes, etc., reviewed, 184.

Government, first and second parts of work on, noticed, 400.—Yeaman's study of noticed, 401.

Grammatical Analysis, by Dalgleish reviewed and criticised, 181.

Greece, History of, noticed, 404.

Jerusalem, Narrative of, Explorations in, 406.

Greek Grammar for Beginners, noticed, 193.

Lost Sciences, the, article on, 32.—lost arts and sciences, *ib.*—origin of modern science, 33.—astronomy among the ancients, 34.—meridional lines, *ib.*—length of the year, 35.—the ecliptic, 36.—tables of eclipses, *ib.*—astronomical knowledge in India, *ib.* *et seq.*—astronomy among the Greeks 37.—discoveries of Hipparchus, 38.—the Arabians as astronomers, *ib.*—geography among the ancients, 39.—Phœnician discovery of America, *ib.* *et seq.*—the Malays and Chinese as navigators, 40.—geography in the dark ages, 41.—influence of the crusades, *ib.*—algebra and geometry among the ancients, 42.—among the Arabians, *ib.*—the works of Diophantus, *ib.* *et seq.*—algebra in Europe, 43.—among the Hindoos, 44.—geometry among Arabians and Hindoos, 45.—Chinese and Romans, *ib.*—glass-blowing, 46.—telescopic, *ib.*—acoustics, pneumatics, etc., 47.—speculative science among the ancients, 48.—effect of the murder of Hypatia, *ib.*—enlightenment of the Arabs, *ib.*—character of their scientific knowledge, 49.—the invention of gunpowder, 50.—automatic fire, *ib.*—

- acids, *ib. et seq.*—the atomic theory ancient, 51—medicine and surgery, 52—science among the Moors, 53—Alhazen and his discoveries, *ib.*—effect of barbarian invasions, 45—10th and 11th centuries, *ib. et seq.*—moral and mental philosophy, 56—*theories*, 57—Plato, Pythagoras, and Aristotle, *ib.*—Abelard, 58—modern and ancient metaphysics, *ib.*—imperfections of modern philosophy, 59.
- Mountains** and their influence, article on, 375—contact with nature, *ib.*—division of mountains, 374—direction of ranges, *ib.*—North American chains, 375—Alleghany range, *ib.*—Pacific coast system, *ib. et seq.*—Rocky mountains, 376—Orark, *ib.*—Andes, *ib. et seq.*—mountain scenery, 378—great Cordillera, 379—peaks, 380—valleys of the Andes, *ib.*—Cotopaxi, 381—European mountains, 382—Balkan mountains, *ib.*—Alps, *ib. et seq.*—scenery, 383—*the* Apennines, 384—Chain of Mount Pinus, *ib.*—of Spanish peninsula, *ib.*—Ural mountains, 385—Asiatic ranges, *ib.*—Himalayas, *ib. et seq.*—passes, 386, *et seq.*—of European mountains, 387—of Himalayas, 388—scenery, 389—climate, *ib.*—cultivation, 390—position and direction, *ib.*—altitude, 391—views, 392—*from* Aëtna, *ib. et seq.*—formation of chains, 393—height of peaks, 394.
- Müller's Chips** from German Workshops, criticised.
- Mythology**, the Student's, noticed, 192.
- National Characteristics** of French and Germans, article on, 270—claims for German originality, *ib.*—real excellences, 271—French classics untranslated, *ib.*—American prejudices, *ib.*—want of knowledge, 272—protestantism, *ib.*—Carlyle's arguments, *ib.*—popularity of Teutonism in this country, 273—mysticism and scepticism, *ib.*—influence of literature, 275—comparative antiquity of French language, *ib.*—early writers, *ib.*—scarcity of German literature till recent times, 276—literary efforts, *ib.*—French supremacy in science, 277—Teutonic imitators, *ib.*—*the* classics in the two countries, 278—modern French writers, *ib.*—comparison, 279—Menzel's opinion, *ib.*—imitators of the French, *ib. et seq.*—German philosophy, 280—English opinion of German style, *ib.*—De Quincey's opinion, 281—characteristics of German style, 282—German seriousness, 283—*their* affected opinion of the French, 284—frivolity, 285—Descartes, *ib.*—philosophers, 286—painting and music, *ib.*—national schools, 287—German originality, *ib. et seq.*—education of lower classes, 288—yeomanry, *ib. et seq.*—hackmen and landlords, 289—military education, 290—children's schools, *ib.*—German and French natures, 291—German boorishness, *ib.*—civil wars of the two countries, 292—preachers of liberty, *ib.*—morality of the two races, 283—Peel's opinion, *ib.*—evidence of late war, 294.
- Natural Selection**, contributions to, theory of, noticed, 369.
- Navy**, Our, and what it Should Be, article on, 59—encouragement to seamanship, 60—utility of the navy, *ib.*—importance of the subject to Americans, 61—our resources, *ib.*—requisites of success, *ib.*—increase of navy, 62—its condition, *ib.*—bad policy of former administrations, *ib.*—condition on President Grant's accession, *ib.*—increase during rebellion, 63—condition at the commencement of the war, *ib.*—French navy, *ib.*—naval achievements, *ib. et seq.*—condition at close of war, 64—recent improvements, 65—work of the department, *ib.*—neglect of Congress, *ib.*—present preparation for war, *ib.*—lack of supplies, 66—character of our ships, *ib.*—European navies superior to ours, *ib.*—opportunities of war, *ib.*—defective organisation, *ib.*—the kind of men wanted, *ib.*—cause of recent improvements, 68—danger of retrogression, *ib.*—what needs to be done, *ib.*—inharmoniousness of naval bureaus, 69—Congressional inaction, *ib.*—English naval expenditures, *ib.*—iron vs. wooden ships, *ib. et seq.*—our expenditures and the result, 70—*the* Board of Navy Commissioners, *ib.*—Secretary of the Navy, *ib.*—railroads and ships, *ib.*
- Papacy**, the, Evidence for, reviewed, 196.
- Party Strife** and its Consequences, article on, 163—political abuse not harmless, *ib.*—apologies for it, *ib.*—good men deterred from political activity, 163—not all public men bad, *ib.*—abuse after election, *ib.*—influence on the public, *ib.*—on office-holders, *ib. et seq.*—both parties alike, 164—education in a democracy, *ib. et seq.*—effect of false opinions, 165—democratic tendencies, *ib.*—abuse of Pericles, *ib. et seq.*—effect of criminality in Athens, 166—natural effect of defamation, 167—foreign echoes of partisan abuse, *ib.*—effect abroad, *ib.*—cause of misconception in late war, 168—England deceived, *ib.*—narrow escape from war, *ib. et seq.*—impeachment of the President, 169—effect in Europe, *ib.*—European comments, 170—state officials comparatively exempt, 171—municipal governments, *ib.*—Italian cities, 172—New York, *ib.*—admixture of nationalities, *ib. et seq.*—effect in armies of Hannibal, 173—Boston and New York, *ib.*—the judiciary, 174—difference between criticism and abuse, 175—European opinions, 176—political organs, *ib.*—proper course for critics, 177—character of functionaries, 178—*the* "ring," *ib.*—incompetent officers, 179—deplorable results of abuse, *ib.*—justification of female politicians, 180.
- Plutarch's** Novels, translation, reviewed and criticised, 407.
- Practisches Lehrbuch der Englischen Sprache** noticed, 191.
- Presbyterian** Reunion, Memorial Volume, noticed, 195.
- Ravdin on's** Ancient History reviewed, 405.
- Specimen** of a modern Educator of young Ladies, article on, 360—degeneracy, *ib.*—the author's title, 361—studies for girls, *ib.*—advertisements, *ib.*—cure for dyspepsia and other diseases, 362—study of French, 363—physical training, *ib.*—muscular development 364—classical languages not to be studied, *ib.*—French and Latin phrases, 365—blunders, *ib.*—young ladies' knowledge of French, 366—bad English, 367—male doctors to be abolished, 368—dancing, *ib.*—efforts to get married, 369—"heroic women," *ib.*—Aspasia and her character, *ib. et seq.*—Leana, 370—publishers' Greek motto, *ib.*—translation, 371—*the* device, 372—appropriate illustrations, *ib. et seq.*
- Norman**, James K., his German grammar, etc., reviewed, 186.

SECURITY LIFE INSURANCE AND ANNUITY COMPANY, Nos. 31 and 33 Pine Street, New York.

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YEAR ORGANIZED, 1862.

POLICIES IN FORCE, Dec. 31, 1870, No. 14,686. AMOUNT INSURED, \$37,338,978.

NEW POLICIES ISSUED IN 1870, No. 5,324. AMOUNT INSURED, \$14,088,498.

RECEIPTS IN 1870.—Total Premiums..... \$1,476,402 97
Cash Premiums..... 900,863 73
Note Premiums..... 575,574 24
Interest Receipts..... 109,752 69
Gross Income in 1870..... 1,592,465 46

EXPENDITURES IN 1870.—Losses Paid, including Dividend Additions, } \$368,762 45
Cash, \$34,481.34. Notes, \$23,278.11..... }
Payments on all Policy Claims other than death, }
Annuities..... } 937 91
Matured Endowments..... }
Surrenders..... 134,247 73
Reinsurance..... 19,772 68
Dividends to Policy-holders..... 172,646 14
" " Stockholders..... 12,535 00
Taxes..... 12,288 88
All other Expenditures..... 396,037 28
Gross Disbursements..... 1,117,624 19

Gross Assets, including Capital, Jan. 1, 1871..... 2,964,931 38
Estimated Reinsurance Reserve..... 2,537,620 50
Total Liabilities, exclusive of Capital Stock..... 2,632,371 33

LIBERAL COMMISSIONS TO EXPERIENCED AGENTS.

HANOVER

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OFFICE, NO. 120 BROADWAY,

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CASH CAPITAL, - - \$400,000 00

GROSS SURPLUS, JAN. 1, 1871, 300,334 64

GROSS ASSETS, - - - \$700,334 64

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CONTENTS OF ALL THE NUMBERS
OF THE
NATIONAL QUARTERLY REVIEW

OF WHICH COPIES CAN BE FURNISHED.

No. III.

December, 1860.

- I. Lord Bacon.
- II. American Female Novelists.
- III. Camoens and his Translators.
- IV. England under the Stuarts.
- V. Tendencies of Modern Thought.

- VI. A Glance at the Turkish Empire.
- VII. Greek Tragic Drama—Sophocles.
- VIII. French Romances and American Morals.
- IX. Notices and Criticisms.

No. IV.

March, 1861.

- I. Persian Poetry.
- II. Americanisms.
- III. Mexican Antiquities.
- IV. Modern Criticisms.
- V. Popular Botany.

- VI. The Saracenic Civilization in Spain.
- VII. Motley's United Netherlands.
- VIII. The Lessons of Revolutions.
- IX. Quackery and the Quacked.
- X. Notices and Criticisms.

No. V.

June, 1861.

- I. Ancient Civilization of the Hindoos.
- II. The Jesuits and their Founder.
- III. Jeremy Bentham and his Theory of Legislation.
- IV. Greek Comic Drama—Aristophanes.
- V. Recent French Literature. (tiny.)
- VI. The Canadas: their Position and Des-

- VII. The Sciences among the Ancients and Moderns.
- VIII. Danish and Swedish Poetry.
- IX. The Secession Rebellion; why it must be put down.
- X. Notices and Criticisms.

No. VI.

September, 1861.

- I. The Poetical Literature of Spain.
- II. Hans Christian Andersen and his Fairy Legends.
- III. Influence of Music—The Opera.
- IV. The De Saussures and their Writings—Mme Necker.
- V. Mahomet and the Koran.
- VI. Wills and Will Making.

- VII. Aristotle—his Life, Labors, and Influence.
- VIII. Carthage and the Carthaginians.
- IX. Spasmodic Literature—Philip Thaxter.
- X. The Secession Rebellion and its Sympathizers.
- XI. Notices and Criticisms.

No. VII.

December, 1861.

- I. The Men and Women of Homer.
- II. Fallacies of Buckle's Theory of Civilization.
- III. Burial Customs and Obital Lore.
- IV. Modern Italian Literature.
- V. Necessity for a General Bankrupt Law.

- VI. Russia on the Way to India.
- VII. Berkly—His Life and Writings.
- VIII. Count De Cavour.
- IX. The Morals of Trade.
- X. Notices and Criticisms.

No. VIII.

March, 1862.

- I. Vindication of the Celts.
- II. Dr. Arnold of Rugby.
- III. Female Education: Good, Bad, and Indifferent.
- IV. Christopher Martin Wieland.
- V. Improvements and new Uses of Coal Gas.

- VI. Bombastic Literature.
- VII. Influence of Comparative Philology on Intellectual Development.
- VIII. Our National Defenses.
- IX. The Union, not a League but a Permanent Government.
- X. Notices and Criticisms.

[See page 20.]

The Equitable Life Assurance Society

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No. IX.

June, 1862.

- I. The Chinese Language and Literature.
- II. Angelology and Demonology—Ancient and Modern.
- III. Sir Thomas More and his Times.
- IV. Maud as a representative Poem.
- V. The Comedies of Molière.
- VI. Education and Unity of Pursuit of the Christian Ministry.

- VII. Sir Philip Sydney.
- VIII. Aurora Leigh.
- IX. Yellow Fever a Worse Enemy to Civilization than to Soldiers.
- X. The National Academy of Design and its Great Men.
- XI. Notices and Criticisms.

No. X.

September, 1862.

- I. Lucretius on the Nature of Things.
- II. The Works and Influence of Goethe.
- III. Madame de Maintenon and her Times.
- IV. Effects of War and Speculation on Currency.
- V. Sacred Poetry of the Middle Ages.
- VI. The Laws and Ethics of War.

- VII. New Theories and New Discoveries in Natural History.
- VIII. Poland—Causes and Consequences of her Fall.
- IX. Quackery of Insurance Companies.
- X. Notices and Criticisms.

No. XI.

December, 1862.

- I. The Arts and Sciences among the Ancient Egyptians.
- II. New England Individualism.
- III. Genius, Talent, and Tact.
- IV. Ought our Great Atlantic Cities to be Fortified.
- V. The Writings and Loves of Robert Burns.

- VI. André and Arnold.
- VII. Bacon as an Essayist.
- VIII. Publishers: Good, Bad, and Indifferent.
- IX. Direct and Indirect Taxation at Home and Abroad.
- X. Notices and Criticisms.

No. XII.

March, 1863.

- I. The Works and Influence of Schiller.
- II. Astronomical Theories.
- III. Culture of the Human Voice.
- IV. Lucian and His Times.
- V. Electro-Magnetism and Kindred Sciences.

- VI. Orators and Eloquence.
- VII. Insurance Quackery and its Organs.
- VIII. Char emagne and his Times.
- IX. James Sheridan Knowles.
- X. Notices and Criticisms.

No. XIII.

June, 1863.

- I. The Greek Tragic Drama—Æschylus.
- II. Theology of the American Indians.
- III. Phonographic Short-Hand.
- IV. Arabic Language and Literature.
- V. Earthquakes—their Causes and Consequences.
- VI. Manhattan College.

- VII. Woman—her Influence and Capabilities.
- VIII. Peruvian Antiquities.
- IX. Manufacture and Use of Artificial Precious Stones.
- X. Notices and Criticisms.

No. XIV.

September, 1863.

- I. The Insane and their Treatment—Past and Present.
- II. The Clubs of London.
- III. Cowper and His Writings.
- IV. Feudalism and Chivalry.
- V. Meteors.
- VI. Spuriousness and Charlatanism of Phrenology.

- VII. The Public Schools of New York.
- VIII. Ancient Scandinavia and its Inhabitants.
- IX. Social Condition of Working-Classes in England.
- X. Commencement of Colleges, Seminaries, etc.
- XI. Notices and Criticisms.

No. XV.

December, 1863.

- I. Prison Discipline—Past and Present.
- II. Richard Brinsley Sheridan.
- III. Influence of the Medici.
- IV. Girard College and its Founder.
- V. Modern Civilization.
- VI. Laplace and his Discoveries.

- VII. The House of Hapsburg.
- VIII. The Mexicans and their Revolutions, from Iturbide to Maximilian.
- IX. The Gypsies: their History and Character.
- X. Notices and Criticisms.

[See page 23.]

THE
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No. XVI.

March, 1864.

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|--|--|
| <p>I. Sources and Characteristics of Hindoo Civilization.</p> <p>II. Juvenal on the Decadence of Rome.</p> <p>III. The Brazilian Empire.</p> <p>IV. Catiline and his Conspiracy.</p> <p>V. Klopstock as a Lyric and Epic Poet.</p> | <p>VI. Our Quack Doctors and their Performances.</p> <p>VII. Kopler and his Discoveries.</p> <p>VIII. Ancient and Modern Belief in a Future Life.</p> <p>IX. Notices and Criticisms.</p> |
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No. XVII.

June, 1864.

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| <p>I. Pythagoras and his Philosophy.</p> <p>II. History and Resources of Maryland.</p> <p>III. Russian Literature, Past and Present.</p> <p>IV. Cemeteries and Modes of Burial, Ancient and Modern.</p> <p>V. College of the Holy Cross.</p> | <p>VI. Liebnitz as a Philosopher and Discoverer. [Africa.]</p> <p>VII. The Negro and the White Man in Africa.</p> <p>VIII. Our Presidents and Governors compared to Kings and Petty Princes.</p> <p>IX. Notices and Criticisms.</p> |
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No. XVIII.

September, 1864.

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| <p>I. Chemistry: its History, Progress, and Utility.</p> <p>II. Vico's Philosophy of History.</p> <p>III. Elizabeth and her Courtiers.</p> <p>IV. Do the Lower Animals Reason?</p> <p>V. William Pitt and his Times.</p> | <p>VI. Spinoza and his Philosophy.</p> <p>VII. Commencements of Colleges, Universities, etc.</p> <p>VIII. Emigration as Influenced by the War.</p> <p>IX. Notices and Criticisms.</p> |
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No. XIX.

December, 1864.

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|---|---|
| <p>I. Pericles and his Times.</p> <p>II. The Civilizing Forces.</p> <p>III. Chief-Justice Taney.</p> <p>IV. Spanish Literature—Lope de Vega.</p> <p>V. Currency—Causes of Depreciation.</p> | <p>VI. Leo X. and his Times.</p> <p>VII. Chemical Analysis by Spectral Observations.</p> <p>VIII. The President's Message.</p> <p>IX. Notices and Criticisms.</p> |
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No. XX.

March, 1865.

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| <p>I. Italian Poetry—Ariosto.</p> <p>II. Lunar Phenomena.</p> <p>III. Grahame of Claverhouse and the Covenanters.</p> <p>IV. Our Gas Monopolies.</p> <p>V. Edward Everett.</p> | <p>VI. Machiavelli and his Maxims of Government.</p> <p>VII. History, Uses, and Abuses of Petroleum.</p> <p>VIII. Swedenborg and his New Religion.</p> <p>IX. Notices and Criticisms.</p> |
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No. XXI.

June, 1865.

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| <p>I. The Celtic-Druids.</p> <p>II. Wallenstein.</p> <p>III. United States Banking System—Past and Present.</p> <p>IV. The New York Bar—Charles O'Connor.</p> <p>V. Phases of English Statesmanship.</p> | <p>VI. Modern Correctors of the Bible.</p> <p>VII. Ancient and Modern Discoveries in Medical Science.</p> <p>VIII. The Lessons and Results of the Rebellion.</p> <p>IX. Notices and Criticisms.</p> |
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No. XXII.

September, 1865.

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|---|--|
| <p>I. Lord Derby's Translation of Homer.</p> <p>II. William Von Humboldt as a Comparative Philologist.</p> <p>III. The Wits of the Reign of Queen Anne.</p> <p>IV. American Female Criminals.</p> <p>V. The Negative Character of Cicero.</p> | <p>VI. The National Debt of the United States. [ians.]</p> <p>VII. The Civilization of the Ancient Persians.</p> <p>VIII. Commencements of Colleges and Seminars.</p> <p>IX. Notices and Criticisms.</p> |
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[See page 24.]

DEPARTMENT OF PUBLIC WORKS, No. 237 BROADWAY.—

To Contractors.—Proposals enclosed in a sealed envelope, with the title of the work and the name of the bidder endorsed thereon, will be received at this office until Tuesday, March 7, at 1 o'clock P.M.

For paving Twenty-second street, from Fourth avenue to Broadway, with Belgian pavement.

Blank forms of proposals, the specifications and agreements, the proper envelopes in which to enclose the bid, and any further information desired, can be had on application to the Contract Clerk at this office.

WILLIAM M. TWEED,

Commissioner of Public Works.

New York, Feb. 24, 1871.

INTEREST ON CITY STOCKS.—THE INTEREST ON THE

Bonds and Stocks of the City and County of New York, due May 1, 1871, will be paid on that day by John J. Bradley, Esq., Chamberlain of the City, at his office, in the New Court-House.

The transfer books will be closed Saturday, March 18, 1871.

RICHARD B. CONNOLLY,

Comptroller.

DEPARTMENT OF FINANCE, COMPTROLLER'S OFFICE,

NEW YORK, March 13, 1871.

No. XXIII.

December, 1866.

- | | |
|---|-------------------------------------|
| I. Authenticity of Ossian's Poems. | VI. Lord Palmerston. |
| II. Daniel Webster and his Influence. | VII. Museums and Botanical Gardens. |
| III. The Symbolism of the Eddas. | VIII. The President's Message. |
| IV. Character and Destiny of the Negro. | IX. Notices and Criticisms. |
| V. Epidemics and their Causes. | |

No. XXIV.

March, 1866.

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|---|---|
| I. Galileo and his Discoveries. | V. The President's Veto—Rights & Conquered. |
| II. Australia—its Progress and Destiny. | VI. Lossing and his Works. |
| III. International Courtesy—Mr. Bancroft's Oration. | VII. Pain and Anesthetics. |
| IV. Sydney Smith and his Associates. | VIII. British Rule in Ireland. |
| | IX. Notices and Criticisms. |

No. XXV.

June, 1866.

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|--------------------------------------|---|
| I. Socrates and his Philosophy. | VI. The South American Republics and the Monroe Doctrine. |
| II. The Saturnian System. | VII. Greek Tragic Drama—Sophocles. |
| III. Heine and his Works. | VIII. Partisan Reconstruction. |
| IV. Why the Opera fails in New York. | IX. Notices and Criticisms. |
| V. Buddhism and its Influence. | |

No. XXVI.

September, 1866.

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|--|---|
| I. The Julius Caesar of Napoleon III. | VI. Irish Law and Lawyers. |
| II. The Philosophy of Death. | VII. Sample of Modern Philosophy. |
| III. Arabian Civilization, and What We Owe It. | VIII. The National Convention and its Work. |
| IV. Newton and his Discoveries. | IX. Notices and Criticisms. |
| V. Our Colleges and our Churchmen. | |

No. XXVII.

December, 1866.

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|--|--|
| I. Physiology and the Lessons it Teaches. | VI. The Acquisition of Knowledge Impeded by our Legislators. |
| II. Cuba—its Resources and Destiny. | VII. Indecent Publications. |
| III. Robert Boyle: his Influence on Science and Liberal Ideas. | VIII. Education in Congress. |
| IV. Food and its Preparation. | IX. Notices and Criticisms. |
| V. Hungary—her Literature and her Prospects. | |

No. XXVIII.

March, 1867.

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|--|---|
| I. Alfieri: his Life, Writings, and Influence. | VI. Negro Rule in Hayti and the Lessons it Teaches. |
| II. Oliver Cromwell: his Character and Government. | VII. The Sun and its Distance from the Earth. |
| III. The Temporal Power of the Pope. | VIII. Insurance—Good, Bad, and Indifferent. |
| IV. Chatterton and his Works. | IX. Notices and Criticisms. |
| V. Poisons and Poisoners. | |

No. XXIX.

June, 1867.

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| I. The Ancient Phœnicians and their Civilization. | VI. Fichte and his Philosophy. |
| II. Ornithology of North America. | VII. What the Politicians make of our Postal System. |
| III. Origin of Alphabetic Writing. | VIII. Euler and his Discoveries. |
| IV. Virgil and his new Translator. | IX. Notices and Criticisms. |
| V. Release of Jefferson Davis vs. Military Domination. | |

No. XXX.

September, 1867.

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|---|---|
| I. The Jews and their Persecutions. | VI. Assassination and Lawlessness in the United States. |
| II. Have the Lower Animals Souls or Reason? | VII. The Jesuits in North America and Elsewhere. |
| III. Winckelmann and Ancient Art. | VIII. The Civil Service in the United States. |
| IV. Dante and his new Translator. | IX. Notices and Criticisms. |
| V. What has Bacon Originated or Discovered? | |

[See page 26.]

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No. XXXI.

December, 1867.

- | | |
|--|---|
| <p>I. Greek Comedy—Menander.
 II. Animal Magnetism; its History, Character, and Tendency.
 III. Management of our Finances; Ruinous Influence of Paper Money.
 IV. Lafayette as a Patriot and Soldier.</p> | <p>V. Nebular Astronomy.
 VI. Martin Luther and the O.T. Church.
 VII. Mediæval German Literature—Eschenbach.
 VIII. Heraldry: its Origin and Influence.
 IX. Notices and Criticisms.</p> |
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No. XXXII.

March, 1868.

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|--|---|
| <p>I. Epicurus and his Philosophy.
 II. English Newspapers and Printing in the Seventeenth Century.
 III. Progress and Influence of Sanitary Science.
 IV. The Microscope and its Discoveries.</p> | <p>V. The Venetian Republic and its Council of Ten.
 VI. Progress Made by American Astronomers.
 VII. Supernatural Phenomena.
 VIII. Impeachment of the President.
 IX. Notices and Criticisms.</p> |
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No. XXXIII.

June, 1868.

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|---|---|
| <p>I. Seneca as a Moralist and Philosopher.
 II. Present Aspect of Christianity.
 III. Chess in our Schools and Colleges.
 IV. The Rational Theory.
 V. Thomas Aquinas and his Writings.
 VI. Illustrated Satirical Literature.</p> | <p>VII. The Discoveries of Hipparchus and Ptolemy.
 VIII. The Impeachment Trial and its Results.
 IX. Notices and Criticisms.</p> |
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No. XXXIV.

September, 1868.

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| <p>I. Nicholas Copernicus.
 II. Three Centuries of Shakspeare.
 III. Epidemics—Ancient and Modern.
 IV. The Siege of Charleston.
 V. Our Colleges and Seminaries, Male and Female.</p> | <p>VI. "Strikes" <i>versus</i> Wages and Capital.
 VII. Comets and their Orbits.
 VIII. Our Presidential Candidates.
 IX. Notices and Criticisms.</p> |
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No. XXXV.

December, 1868.

- | | |
|---|--|
| <p>I. Infernal Divinities—Ancient and Modern.
 II. Early Christian Literature.
 III. The Sorrows of Burns.
 IV. The Phenomena of Sound.
 V. Orangism in Ireland: its History and Character.</p> | <p>VI. George William Frederick Hegel.
 VII. The Miraculous Element in our Periodicals.
 VIII. Ancient Etruria.
 IX. Notices and Criticisms.</p> |
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No. XXXVI.

March, 1869.

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| <p>I. Diogenes the Cynic.
 II. The Turko-Greek Question.
 III. Béranger and his Song.
 IV. Successive Conquests and Races of Ancient Mexico.</p> | <p>V. Columbia College.
 VI. The Ruling Class in England.
 VII. Celtic Music.
 VIII. President Grant and his Cabinet.
 IX. Notices and Criticisms.</p> |
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[See page 23.]

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No. XXXVII.

June, 1869.

- I. Vindication of Euripides.
- II. Rousseau and his Influence.
- III. The Parsees.
- IV. The Philosophy of Population.
- V. The Man with the Iron Mask.

- VI. Vassar College and its Degrees.
- VII. Henry Kirke White.
- VIII. The Irish Church.
- IX. Notices and Criticisms.

No. XXXVIII.

September, 1869.

- I. The Byzantine Empire.
- II. Popular Illusions.
- III. The Primitive Races of Europe.
- IV. The Queen of Scots and her Traducers.
- V. The Troubadours and their Influence.
- VI. The Ethics and Aesthetics of our Summer Resorts.

- VII. King Arthur and the Round Table Knights.
- VIII. Our Higher Educational Institutions, Male and Female.
- IX. Note to Vassar College Article in our last Number.
- X. Notices and Criticisms.

No. XXXIX.

December, 1869.

- I. Hindoo Mythology and its Influence.
- II. Hugo and Saint-Beuve.
- III. The Greek Church.
- IV. Women's Rights Viewed Physiologically and Historically.
- V. Robin Hood and his Times.

- VI. Our Millionaires and their Influence.
- VII. Mr. Gladstone and the Heroic Ages.
- VIII. Eclipses and their Phenomena.
- IX. Notices and Criticisms.

No. XL.

March, 1870.

- I. Rablais and his Times.
- II. National Organic Life.
- III. Louis XI. and his Times.
- IV. Opium and the Opium Trade.
- V. Erasmus and his Influence.

- VI. The French Crisis.
- VII. A Neighboring World.
- VIII. Our Criminals and Our Judiciary.
- IX. Notices and Criticisms.

No. XLI.

June, 1870.

- I. Rise of Art in Italy.
- II. Johann Ludwig Uhland.
- III. Rivers and their Influence.
- IV. Origin and Development of the Modern Drama.
- V. The Nations of the Persian Gulf.

- VI. Specimen of a Modern Epic.
- VII. Visit to Europe—Some Things usually Overlooked.
- VIII. Notices and Criticisms.
- IX. Appendix—Insurance, Good, Bad, and Indifferent.

No. XLII.

September, 1870.

- I. Alfred the Great and his Times.
- II. Madame de Sévigné and her Letters.
- III. Icelandic Literature.
- IV. Yachting not merely Sport.
- V. The American Bar—William Pinkney.
- VI. Sophocles and his Tragedies.

- VII. The Abyssinian Church.
- VIII. The Franco-Prussian War.
- IX. Notices and Criticisms.
- X. Appendix—Insurance and its Contrasts.

No. XLIII.

December, 1870.

- I. Female Artists.
- II. The Lost Sciences.
- III. Our Navy, and what it should be.
- IV. De Quincey and his Writings.
- V. The Structure of the Earth.

- VI. Causes of the Franco-Prussian War.
- VII. Development of the Cell Theory.
- VIII. Party Strife and its Consequences.
- IX. Notices and Criticisms.
- X. Appendix—Insurance.

No. XLIV.

March, 1871.

- I. Ceylon and its Mysteries.
- II. Canova.
- III. National Characteristics of French and German.
- IV. Central Park under Ring Leader Rule.
- V. Ancient Graves and their Contents.

- VI. German Minor Poets—Frelligrath.
- VII. Specimen of a Modern Educator of Young Ladies.
- VIII. Mountains and their Influence.
- IX. Notices and Criticisms.
- X. Appendix—Insurance, Good, Bad, and Indifferent.

CORPORATION NOTICE.—PUBLIC NOTICE IS HEREBY GIVEN TO the owner or owners, occupant or occupants of all houses and lots, improved or unimproved lands affected thereby, that the following assessments have been completed, and are lodged in the office of the Board of Assessors for examination by all persons interested, viz.:

1. For laying Belgian pavement in Fifty-third street, between Fifth and Sixth avenues.
 2. For laying Belgian pavement in Fifty-fifth street, between Tenth and Eleventh avenues.
 3. For laying Belgian pavement in Sixty-second street, between First and Fifth avenues.
 4. For laying Belgian pavement in Forty-eighth street, between Third and Fifth avenues.
 5. For laying Belgian pavement in Charlton street, between Macdougall and West streets.
 6. For building sewer in First avenue, between One Hundred and Twenty-first and One Hundred and Twenty-fourth streets.
 7. For building sewer in Seventy-second street, between Third and Fourth avenues, and in Seventy-seventh street, between First and Third avenues, with branches.
 8. For regulating and grading, curbing and flagging Fifth avenue, between Sixty-ninth and Seventy-fifth streets.
 9. For regulating and grading, curbing and flagging Sixty-ninth street, between Eighth avenue and the Drive.
 10. For regulating and grading, curbing and flagging Seventy-second street, between Third and Fourth avenues.
 11. For regulating and grading Seventy-fourth street, between Fifth avenue and the East river.
 12. For laying Belgian pavement in Seventy-seventh street, between Madison and Fifth avenues.
 13. For laying Belgian pavement in Third avenue, between One Hundred and Twenty-ninth and One Hundred and Thirtieth streets.
 14. For flagging in front of Nos. 320 and 322 West Thirty-sixth street.
 15. For flagging in front of No. 539 Broome street.
 16. For flagging in front of Nos. 65 and 67 Broome street.
 17. For flagging Attorney street, between Grand and Broome streets.
 18. For flagging Rector street, between Greenwich and Washington streets.
 19. For flagging Centre street, between Franklin and Leonard streets.
- The limits embraced by such assessment include all the several houses and lots of ground, vacant lots, pieces and parcels of land, situated on—
1. Both sides of Fifty-third street, from Fifth to Sixth avenue, to the extent of half the block on the intersecting streets.
 2. Both sides of Fifty-fifth street, from Tenth to Eleventh avenue, to the extent of half the block on the intersecting streets.
 3. Both sides of Sixty-second street, from First to Fifth avenue, to the extent of half the block on the intersecting streets.

4. Both sides of Forty-eighth street, from Third to Fifth avenue, to the extent of half the block on the intersecting streets.

5. Both sides of Charlton street, from Macdougall to West street, to the extent of half the block on the intersecting streets.

6. Both sides of First avenue, from One Hundred and Twenty-first to One Hundred and Twenty-fourth street, the north side of One Hundred and Twenty-third street, and the south side of One Hundred and Twenty-fourth street, between First and Second avenues, and the north side of One Hundred, and Twenty-third street, commencing at First avenue and running easterly therefrom two hundred feet.

7. Both sides of Seventy-second street, between Third and Fourth avenues, both sides of Seventy-second street, between First and Fifth avenues and both sides of Second avenue, between Seventy-sixth and Seventy-eighth streets.

8. Both sides of Fifth avenue, between Sixty-ninth and Seventy-first streets, and between Seventy-third and Seventy-fifth streets.

9. Both sides of Sixty-ninth street, between Eighth avenue and the Drive, and half the block on the intersecting streets.

10. Both sides of Seventy-second street, between Third and Fourth avenues.

11. Both sides of Seventy-fourth street, from Fifth avenue to the East river, to the extent of half the block on the intersecting streets.

12. Both sides of Seventy-seventh street, between Madison and Fifth avenues, to the extent of half the block on the intersecting streets.

13. Both sides of Third avenue, between One Hundred and Twenty-ninth street and One Hundred and Thirtieth streets, to the extent of half the block on the intersecting streets.

14. The property known as Nos. 320 and 322 West Thirty-sixth street.

15. The property known as No. 539 Broome street.

16. The property known as Nos. 65 and 67 Suffolk street.

17. The lots corner of Attorney and Grand streets known as Ward 1040 Nos. and 244.

18. The north side of Rector street, between Washington and Greenwich streets.

19. The west side of Centre street, between Franklin and Leonard streets.

All persons whose interests are affected by the above-named assessments, and who are opposed to the same, or either of them, are requested to present their objections, in writing, to Richard Tweed, Chairman of the Board of Assessors, at their office, No. 19 Chatham street, within thirty days from the date of this notice.

RICHARD TWEED,
THOMAS B. ASTEN,
MYER MYERS,
FRANCIS A. SANDS,

Board of Assessors.

Office Board of Assessors, New York, February 14, 1871.

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CORPORATION NOTICE.—PUBLIC NOTICE IS HEREBY GIVEN to the owner or owners, occupant or occupants of all houses and lots, improved or unimproved lands affected thereby, that the following assessments have been completed, and are lodged in the office of the Board of Assessors for examination by all persons interested, viz.:

1. For laying Seely concrete pavement in Eleventh street, between University place and Sixth avenue.
2. For laying Seely concrete pavement in Howard street, between Broadway and Mercer street.
3. For laying Belgian pavement in Anthony street, from Division to Houston street.
4. For laying Belgian pavement in Forty-third street, from Eighth avenue to the Hudson river.
5. For laying Hamar wood pavement in Fifth avenue, from One Hundred and Twenty-fourth street to One Hundred and Thirtieth street.
6. For building sewer in Fifth avenue, between Eighty-ninth and One Hundred and Eighth streets.
7. For building sewer in University place, between Eleventh and Twelfth streets.
8. For building sewer in Avenue A, from Fifty-fourth street to and through Fifty-sixth street to rear of First avenue.
9. For regulating and grading Ninth avenue, from Broadway to Eighty-sixth street.
10. For regulating and grading, setting curb and gutter, and flagging Sixty-sixth street.
11. For setting curb and gutter, and flagging Fifth avenue, between Thirty-sixth and Thirty-seventh streets.
12. For flagging in front of Nos. 647, 649, and 651 Second avenue.
13. For laying crosswalk in West street, from south side of Perry street to Pier No. 54.

The limits embraced by such assessment include all the several houses and lots of ground, vacant lots, pieces and parcels of land situated on—

1. Both sides of Eleventh street, from University place to Sixth avenue, to the extent of half the block on the intersecting streets.
2. Both sides of Howard street, from Broadway to Mercer street, to the extent of half the block on the intersecting streets.
3. Both sides of Attorney street, from Division to Houston street, to the extent of half the block on the intersecting streets.
4. Both sides of Forty-third street, from Eighth avenue to the Hudson river, to the extent of half the block on the intersecting streets.
- 5.—Both sides of Fifth avenue, from One Hundred and Twenty-fourth street to One Hundred and Thirtieth street, to the extent of half the block on the intersecting streets.
- 6.—Both sides of Fifth avenue, from Eighty-ninth to One Hundred and Eighth street, and the property bounded by Ninetieth and Ninety-sixth streets and Fifth and Madison avenues.
- 7.—Both sides of University place, between Eleventh and Twelfth streets.

8.—Both sides of Avenue A, from Fifty-fourth to Fifty-sixth street; both sides of Fifty-sixth street, from First avenue to Avenue A, the north side of Fifty-fourth street and the south side of Fifty-fifth and Fifty-seventh streets, from First avenue to Avenue A, and the easterly side of First avenue, between Fifty-fourth and Fifty-fifth streets, and between Fifty-sixth and Fifty-seventh streets.

9.—Both sides of Ninth avenue, from Broadway to Eighty-sixth street, to the extent of half the block on the intersecting streets.

10.—Both sides of Sixty-sixth street, from First avenue to Avenue A.

11.—The easterly side of Fifthavenue, from Thirty-sixth to Thirty-seventh street.

12.—The property known as Nos. 647, 649, and 651 Second avenue.

13.—The south side of Perry street, from Washington to West street, and the east side of West street, from Charles to Perry street.

All persons whose interests are affected by the above-named assessments, and who are opposed to the same, or either of them, are requested to present their objections, in writing, to Richard Tweed, Chairman of the Board of Assessors, at their office, No. 19 Chatham street, within thirty days from the date of this notice.

RICHARD TWEED,
THOMAS B. ASTEN,
MYER MYERS,
FRANCIS A. SANDS,
Board of Assessors.

OFFICE BOARD OF ASSESSORS,
NEW YORK, March 1, 1871.

DEPARTMENT OF DOCKS, Nos. 346 and 348 BROADWAY.

NEW YORK, March 10, 1871.

To CONTRACTORS.—Sealed proposals will be received at this office until THURSDAY, the 16th instant, at 12 o'clock M., for the removal, within thirty days from the signing of the contract, of the sunken blocks of the old pier at the foot of Fifty-ninth Street, North River, so as to leave a depth of eighteen feet at low water.

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TO

THE NATIONAL QUARTERLY REVIEW.

The following list includes only those whose contributions have attracted particular attention :

Contributors.	Titles of Articles.
ADLER, G. J., A.M.,* New York..	William Von Humboldt as a Comparative Philologist.
DOYLE, Hon. Dr. LAWRENCE, New York....	The Canadas; their Position and Destiny
BRISTOW, Dr. HENRY G., St. Louis, Mo.....	Yellow Fever, etc.
CHEEVER, HENRY R., Boston, Mass.....	Modern Italian Literature.
DANA, ALEX. H., New York.....	Philosophy of Population; Popular Illusions.
DENNISON, Prof. HENRY, Glasgow, Scotland.....	The Works of Charles Dickens.
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HENZEL, Prof. CARL B., Philadelphia.....	Wills and Will Making.
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LLOYD, Prof. MAX. G., Boston.....	The Poems of Elizabeth Barrett Browning.
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MILLS, Rev. HENRY, LL.D., London, England....	The Saracenic Civilization in Spain.
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MEZZOROCCHI, E. C., M. D. Boston.....	Count de Cavour.
MORSE, JOHN T., Jr., Boston.....	The Conspiracy of Cataline; Graham of Claver house, and the Covenanters; Wallenstein.
MUNSEN, Rev. WILLIAM T., Portland, Maine....	Education, etc., of Christian Ministry
NILAN, Rev. Dr. Port Jervis, N. Y.....	Present Aspect of Christianity
PERHAULT, Prof. EUGENE, Berlin, Prussia.....	Danish and Swedish Poetry
PRENDERGAST, THOMAS D., LL.D., London, England.....	Italy: Past and Present

* The academic degrees are given only of those whom the editor happens to know the possess such honors

- REED, JOS. J., Philadelphia.....**The Parsees; Successive Conquests and Races of Ancient Mexico; Celtic Music; King Arthur and the Round Table Knights.
- RYAN, PROF. D. J., St. Mary's College, Kentucky.....**Sir Thomas Moore and his Times Sacred Poetry of the Middle Ages.
- SEARS, E. L., LL. D.....**Dante; Torquato Tasso; Camoens and his Translators; James Fenimore Cooper; The Nineteenth Century; The Modern French Drama; Persian Poetry; Modern Criticism; Ancient Civilization of the Hindoos; French Romances and American Morals; The Greek Comic Drama—Aristophanes; The Men and Women of Homer; Influence of Music—The Opera; The Poetical Literature of Spain; Vindication of the Celts; Christopher Martin Wieland; Bombastic Literature; Female Education, Good, Bad, and Indifferent; The Chinese Language and Literature; The Comedies of Molière; The Works and Influence of Goethe; The Laws and Ethics of War; Lucretius on the Nature of Things; The Arts and Sciences among the Ancient Egyptians; The Quackery of Insurance Companies; Arabic Language and Literature; Spuriousness and Chariatanism of Phrenology; The Insane and Their Treatment, Past and Present; La Place and his Discoveries; The Mexicans and their Revolutions; The Brazilian Empire; Klopstock as a Lyric and Epil Poet; Our Quack Doctors and their Performances; Kepler and his Discoveries; Chemistry—Its History, Progress, and Utility; Do the Lower Animals Reason? Spinoza and his Philosophy; Commencements of Colleges, etc.; Pythagoras and his Philosophy; Leibnitz as a Philosopher and Discoverer; Our Presidents and Governors Compared to Kings and Petty Princes; Italian Poetry—Ariosto; Machiavelle and his Maxims of Government; The Celtic Druids; Galileo and his Discoveries; Socrates and his Philosophy; Authenticity of Ossian's Poems; Heine and his Works; Napoleon III.'s Julius Cæsar; Newton and his Discoveries; Alfieri; Robert Boyle and his Influence; The Ancient Phœnicians; Virgil and his New Translator; The Jews and their Persecutions; Dante and his New Translator; Greek Comedy—Menander; Martin Luther and the Old Church; Epicurus and his Philosophy; The Venetian Republic and its Council of Ten; Nicholas Copernicus; Infernal Divinities Ancient and Modern; Orangeism in Ireland; Diogenes the Cynic; Vindication of Euripides; Erasmus and his Influence; Vassar College and its Degrees; Sophocles and his Tragedies, etc., etc.
- STUART, PROF. JAMES C., Aberdeen, Scotland.....**The Sciences among Ancients and Moderns.
- TROWBRIDGE, DAVID, Waterburgh, N. Y.....**Comets and their Orbits; Nebular Astronomy; Eclipses and their Phenomena.
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"Some particularly fearless and original opinions heretofore expressed in the *National* have established an almost personal feeling of respect and esteem between its readers and itself. Of this kidney are the views expressed by the author of the paper in the present (December) number on 'Our Millionaires and their Influence.' The writer puts into words what many of us have been feeling for a long time, that the slaving of money into the channels guided by a few capitalists is going to have the gravest effect upon national honor and progress."—*Philadelphia Bulletin*.

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 Two Dollars (\$2.00) will be paid by the Editor for each copy of the first or second number of the National Quarterly Review.

To Contributors.

All articles should be received at least a month before the day of publication. Contributions from all parts are equally welcome; they will be accepted or rejected solely according to their merits or demerits, their suitableness or unsuitableness.


CONTENTS OF No. XLIV.

MARCH, 1871.


- I. CEYLON AND ITS MYSTERIES.
- II. CANOVA.
- III. NATIONAL CHARACTERISTICS OF FRENCH AND GERMANS.
- IV. THE CENTRAL PARK UNDER RING LEADER RULE.
- V. ANCIENT GRAVES AND THEIR CONTENTS.
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- IX. NOTICES AND CRITICISMS.
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